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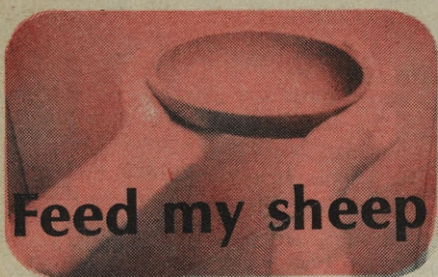
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In Asia, Latin America, and Africa Oxfam-America puts funds into small farm associations and community-based organizations. Projects for the purchase of land for the landless, water management, rural credit and village-level health care thus become possible through the efforts of the people themselves. While such projects are small in scale, they are examples of considerable instructive value to whole areas.

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Bread for the World, organized by the Rev. Arthur Simon, is designed to promote a well-informed, coordinated national effort to attack hunger with adequate resources. Members (a small fee is required to join) regularly receive information on the extent and causes of hunger with action recommendations.

Center for Science
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1785 Massachusetts Ave., N.W.
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CSPI seeks to stimulate local organizations to raise questions such as: Should the world's supply of fertilizer be spread on golf courses or on farmlands of less developed nations? Can we allow our food policy to be shaped by corporations rather than by human needs?

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CWS engages in relief to victims of natural disasters, such as famines, floods, earthquakes, and tornadoes; refugee resettlement; rehabilitation of war-ravaged areas; and a variety of development programs in emerging nations.

CWS, under the leadership of Dr. Paul McCleary, is a department of the Division of Overseas Ministries of the National Council of Churches. Thirty U.S. Protestant and Orthodox member Churches cooperate in its worldwide relief efforts. Individuals may contribute directly to CWS or through their own Churches.

Africare
1424 16th St., N.W.
Washington, D.C. 20036

Africare hydrologists and development experts, working with local governments in Niger, Chad, and Mali, have developed nearly 40 wells which draw on the plentiful water supply beneath the Sahel and the Sahara Desert.

The organization has demonstrated the feasibility of cloud seeding to produce rainfall and led the Niger government toward developing its own cloud seeding capability. It is working with Texas Technological University and local groups in Niger to develop improved livestock breeding and production, agricultural training, farming, and marketing practices.

Funds for long-term projects come from foundation grants, but Africare, under the presidency of Payne C. Lucas, is also supported by small donations.

Inside This Issue

Special reports on Prayer Book revision, pages 9, 12, 13, and Partners for Mission, pages 14-17; women celebrate ordination anniversary, page 8; a personal account of feeding the hungry, page 10; plus movie, 18, and music, 23, reviews.

Cover Photo by RNS

PROFESSIONAL
SUPPLEMENT

THE Episcopalian

Florida youth film El Salvador life

MIAMI, FLA.—Nine senior high young people from the Diocese of Southeast Florida recently returned from El Salvador where they produced a documentary film on the Church's work in that country.

The youngsters visited clinics outside the capital city of San Salvador where medical students provide the only treatment available to the country people. They filmed services at two missions whose congregations include not only Episcopalians but Roman Catholics who have no churches of their own. Services take place under open shelters with portable altars and other equipment. Volunteers at the missions teach reading, hygiene, child care, and nutrition. A vocational trade center and experimental farm are also included in the film.



GETTING IT ON FILM, the Florida crew record a service at a mission in Nejapa.

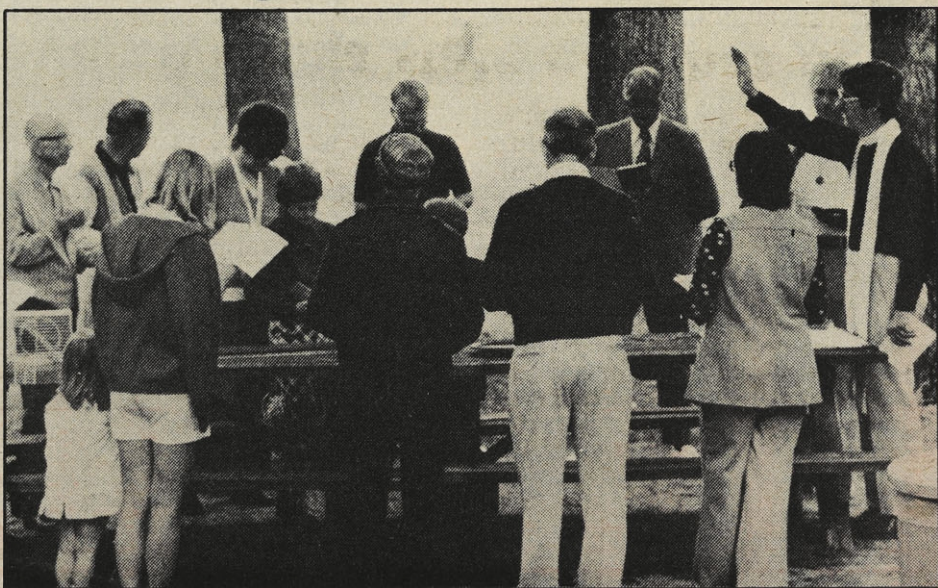
The young people, all of whom had some school Spanish-language training, mixed with Salvadorans their own age, visited orphanages, and explored the poorest *barrios*

of San Salvador.

When they finish editing the film, the youngsters will show it to all 74 parishes in the diocese.

—Carol Mallin

West Virginia state park has new outdoor mission



END-TO-END PICNIC TABLES under a cathedral-sized pine serve as a gathering place for All Souls' mission. Here the Rev. David C. Jones, rector of St. Stephen's, Beckley, conducts the service.

—RNS photo by Carolyn Aniba

BECKLEY, W.VA.—The old hymn that says "Oh, come to the church in the wildwood..." has literally come true in Little Beaver State Park, Raleigh County.

The wilderness church was the dream of Bob Brown, station manager of WOAY-TV in Oak Hill and a member of St. Stephen's Episcopal Church, Beckley.

The first service in the park, a sunrise Eucharist on Easter, 1974, attracted 140 people. Since then a regular congregation has attended services every Sunday, regardless of snow or rain. And at the last diocesan convention All Souls' Mission in the state park was approved as an unorganized mission, the first step toward becoming an independent parish. The Rev. Griffin Callahan is vicar.

—Carolyn Aniba

First Navajo ordained in Arizona

FORT DEFIANCE, ARIZ.—Anglican and Navajo tradition combined here on July 5 for the ordination of Steven Tsosie Plummer, 31, the first Navajo to become an Episcopal deacon. Bishops Joseph M. Harte of Arizona, ordainer; Suffragan Harold S. Jones of South Dakota, preacher; and Richard M. Trelease, Jr., of Rio Grande all participated in the service at Good Shepherd Mission.

Mr. Plummer, a graduate of Church Divinity School of the Pacific, Berkeley, Calif., was presented for ordination by the Rev. Edward O. Moore, vicar of Good Shepherd Mission; Thomas A. Jackson, executive director of the Navajo Episcopal Council; and Mrs. John Dick, the ordinand's sister.

Navajo, Sioux, and Dakota E-

piscopalians attended the ordination, many in native dress. Medicine Man Billy Sam chanted the traditional blessing, a symbol of the spiritual riches of the Navajo which Mr. Plummer brings to his ministry.

A traditional Navajo feast of mutton stew and fry bread followed the service. Mr. Plummer had butchered a sheep from his aunt's flock for the occasion.

—Photo by Betty Noice

Welcome to all!

This month *The Episcopalian* goes to 30,000 new reader families in the Dioceses of Erie, Missouri, New Jersey, and Southern Virginia and the Parish of Christ Church, Greenville, S.C. See page 6.



Steven Tsosie Plummer

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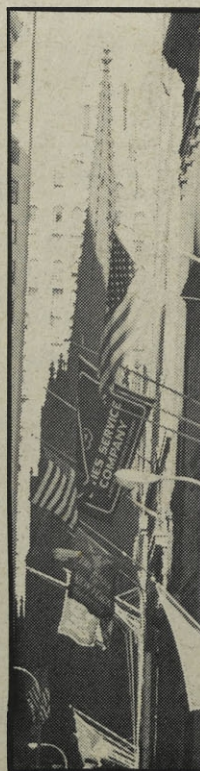
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WORLD NEWS BRIEFS

LONDON—An English bride need no longer say "obey" if the Church of England's General Synod approves the proposed revision of the marriage service. This would be the first major change in the rite since *The Book of Common Prayer* was issued in 1662.

SAN JOSE—Bishop Jose Antonio Ramos of Costa Rica joined several other members of the World Council of Churches' (WCC) Commission on Development for a June visit to Russia. Bishop Ramos will attend the WCC General Assembly in Nairobi at the end of the year as a "special counselor." (*Rapidas*)

KINSHASA—The small Anglican Community of Zaire has its first African prelate, Bishop Ndahura Akiiki. He is Auxiliary Bishop of Boga-Zaire and will become diocesan at the end of the year. The diocese, created in 1972, is part of the Church of Uganda, Rwanda, Burundi, and Boga-Zaire although it is recognized by Zaire's government only as part of a Protestant ecumenical coalition.

NEW YORK—Presiding Bishop John Allin has asked President Gerald Ford to intercede on behalf of Anglican Bishop Richard Wood, Suffragan of the Diocese of Damaraland, who, with his American wife, was deported from Namibia by the government of the Republic of South Africa. Bishop Wood is the third Anglican bishop to be expelled from the country; all are out-spoken opponents of South African domination of Namibia. Bishop Allin also wrote South African Prime Minister B. J. Vorster that the action against Bishop Wood "will be a matter of grave concern to Christians all over the world."

ROME—The canonization of Elizabeth Ann Seton as the first American-born Roman Catholic saint has attracted world interest; many thousands are expected at the September 14 service. Mother Seton, founder of the Sisters of Charity in 1809, is considered a pioneer in Roman Catholic education in the U.S. Prior to her becoming a Roman Catholic, she was an Episcopalian.

Bishops meet

Approximately 175 bishops from the 93 domestic and 20 overseas dioceses will gather in Portland, Me., September 19-26. Their agenda calls for reports and discussion of Prayer Book revision and matters relating to women's ordination and the Board of Inquiry's referral of the charges against the "July 29" bishops, an overview of the 1976 General Convention, and reports from the theological, ministry, and ecumenical committees.

The House of Bishops, one of General Convention's two houses, usually meets yearly but has no legislative power between the triennial Conventions.

Bishop Hanchett of Hawaii dies

Bishop E. Lani Hanchett of Hawaii, 55, died of cancer on August 11 in Honolulu.

A descendant of the last King of Kauai, Bishop Hanchett read privately for Holy Orders, becoming the first Episcopal priest of Hawaiian ancestry upon his ordination in 1953. He served his entire ministry in the Hawaiian Islands. The House of Bishops elected him in 1967 to be Suffragan Bishop of Hawaii; in 1969 the new Diocese of Hawaii elected him diocesan.

Funeral services for Bishop Hanchett, who is survived by his wife, Helen Puanani Hanchett, and four children, were held at St. Andrew's Cathedral, Honolulu.

Cuttington fund drive begins

A \$3.1 million capital funds campaign, to begin September 28, will attempt to wipe out the financial problems which in recent years have plagued Cuttington College, Suacoco, Liberia.

Since 1889 the Episcopal Church-related college has been a primary educational resource for Liberia and other African nations. Its list of graduates includes attorneys, business executives, clergy, educators, financiers, physicians, and government officials.

The financial crunch that has hit all small private schools has not spared Cuttington. When the Rev. Emmanuel Johnson became president of the school in 1973, he inherited a \$49,780 deficit that had been building for at least four years. That year the Episcopal Church's Executive Council appropriated \$60,000 for the Dio-

cese of Liberia to "assist in covering [Cuttington's] operational deficit."

In order to give the school a sound financial footing—and also to improve the diocese's possibility of becoming financially self-supporting—the Executive Council in 1974 voted a \$50,000 loan to underwrite the beginning of the capital funds campaign. The loan is to be repaid from income received through the drive.

Bishop George D. Browne of Liberia will officially open the campaign when he preaches at a special September 28 service in St. James' Church, New York City. John T. Fey, a member of Trinity Parish, New York City, and chairman of the Board of the Equitable Life Assurance Society of the United States, is national chairman of the Cuttington effort. Dr. William R. Tolbert, Jr., President of the Republic of Liberia; Margaret Bush Wilson, chairwoman of the NAACP; and Presiding Bishop John M. Allin have agreed to serve as honorary campaign chairmen. Dr. James A. Pierre, Chief Justice of the Supreme Court of Liberia

and a Cuttington alumnus, will head the Liberian phase of the drive.

Executive Council members approved the campaign in June, 1974. Last February they reaffirmed their approval to serve as the "American Board" for Cuttington since the college has no Board in the United States. Executive Council hired the New York fund raising firm of Marts & Lundy, Inc., to assist Development Officer Oscar C. Carr, Jr., to implement the drive. Tozier Brown of Marts & Lundy told Council members that about 1,000 donors will be expected to contribute to the campaign, with 100 of them to provide \$2.5 million of the total. He said bishops and parish rectors will be asked to provide names of prospective donors.

The \$3.1 million campaign's aim is to build an endowment to assure income for specific faculty and student needs and also to secure funds to enlarge and maintain the Cuttington educational plant, according to Dr. Carr.

—Richard J. Anderson



"A RODEO OF REVEREND GENTLEMEN" is one description of this fleet of clergy, but Bishop Maurice Wood of Norwich, England, shown blessing his men and their motorbikes, says the purpose is serious. He decided his clergy should swap their gas-guzzling cars for motorbikes that get 200 miles to the gallon as the men make their rounds of rural villages in the diocese.
—RNS Photo

Jews, Christians share property

In a joyous celebration on May 31, members of St. Clare of Assisi Episcopal Church and Temple Beth Emeth of Ann Arbor, Mich., dedicated a building for the joint use of both congregations.

On June 22 in southwest Washington, D.C., the congregations of Temple Micah and St. Augustine's Episcopal Church signed a permanent agreement to share a common religious home.

In Ann Arbor more than 400 Jews and Christians crowded into the modern facility to celebrate the "finishing of our own remarkable venture into trust," as the Rev. Douglas P. Evett, St. Clare's rector, called it. Rabbi Bruce Warshal noted that a new kind of kinship had been born of rubbing shoulders in the more than a year the two congregations spent planning their joint venture.

In Washington Rabbi Bernard M. Mehlman and the Rev. Thomas R. Smith led their congregations in more than a year of negotiation which had culminated in the unanimously adopted joint relationship.

In both Michigan and Washington, D.C., participants in the joint ventures stressed the congregations would share facilities but maintain their independence.

In Ann Arbor Rabbi David Hachem, regional director of American Hebrew Congregations, said at the dedication that the occasion was "not the beginning of a new unity in religion. There are two religions here, not one. . . .We

don't want to change anybody's faith but to look to God with the prayer that a person's faith will change him."

In Washington an agreement signed by the two congregations, which began sharing the same building in 1966 under a tentative written partnership, notes that experience thus far has "borne out the expectations. . . that the sharing of facilities would in no way infringe upon or diminish the religious heritage and commitment of either congregation."

In Washington the Episcopal congregation will continue to own the building, but responsibility for it will be jointly shared. Besides a common sanctuary, which contains an Ark for the Temple's Torah scrolls and an altar used by both, the congregations share a secretarial office and meeting rooms.

In Ann Arbor, an iron Star of David stands beside a life-sized

cross in front of the jointly-owned building. Alfredo Montalvo, a St. Clare's parishioner, designed the Star of David as well as the storage and display area for the Torah scrolls. The Ark of the Covenant, where the scrolls are housed, is concealed in wood paneling behind the altar until the doors are opened for Friday worship services. A wrought iron cross folds down from above the paneled area for Christian worship.

Caroline Plumer, a long-time St. Clare's parishioner, stressed that the main reason for the joint venture was not economic although that had been one factor. Since the building will be used every day and night, the best possible use of the facilities will be made. Mrs. Plumer said that over recent years she had gained "an enormously greater understanding of the Jewish heritage."

In Washington Father Smith said



the two congregations were not "trying to form some third religion. It makes eminent sense for Christians to do this because we owe our very existence to the Jewish people."

Photo by Sandra H. Boyd

More elderly rate Church important

Religion's importance increases as Americans mature and, according to a recent survey, 71 percent of the 21 million Americans aged 65 and older consider religion to be "very important."

Louis Harris and Associates interviewed 4,254 persons in a representative cross-section of the U.S. population 18 years old and over. Among young persons aged 18-25, 34 percent considered religion to be "very important"; 45 percent of persons aged 25-39 considered it "very important," as did 58 percent of persons aged 40-54, 65 percent aged 55-64, 69 percent aged 65-69, 71 percent aged 70-79, and 73 percent of those 80 and over.

The survey did not find that attendance at services necessarily increases with age and indeed falls off somewhat after age 80.

The 245-page survey made for the National Council on the Aging, Inc., covered many aspects of the older citizen's life. In a section entitled "The Experience of Being Older," this observation appears:

"There appears to be no such thing as the typical experience of old age nor the typical older person. At no point in one's life does a person stop being himself and suddenly turn into an 'old person' with all the myths and stereotypes that that term involves.

"Instead, the social, economic, and psychological factors that affected individuals when they were younger often stay with them throughout their lives. Older people share with each other their chronological age, but factors more powerful than age alone determine the conditions of their later years."

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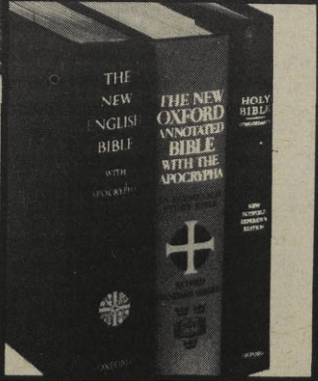
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1975 The Oxford Bible line includes both King James Version editions (some, such as *The New Scofield Reference Bible*, with special study helps to make the text more intelligible to the modern reader); and contemporary versions, such as *The New Oxford Annotated Bible*, in the Revised Standard Version; and *The New English Bible*, a completely new translation into modern English.



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Switchboard

So that we may print the largest possible number, all letters are subject to condensation.
—The Editors

COLLECTIVE WISDOM

We at *THE NET* are pleased to have our editorial, "Why not take a stand?", reprinted in *The Episcopalian* [July issue].

Proud as I would be to have written the editorial, I must disclaim authorship. All editorials are the product of the thought and effort of our editorial board (of which the editor is not a member).

By their own choice, members of the board do not sign editorials.

Jay Mallin
Editor, *THE NET*
Diocese of Southeast Florida

There are many instances when our Church should not take official stands; namely, when there are established institutions to deal with national matters on a total population basis.

How can the Church deal with political issues when its members are Democrats, Republicans, and Independents—liberals and conservatives. We have a government system, which operates much like our Church government, to deal with political matters.

Church involvement should stop after it has encouraged its members to vote regularly on all political issues.

Ernest W. Ryder
Cape Elizabeth, Me.

ARCHAIC BUT ACCURATE

Thank God and Mary Morrison for her "Reflecting on the Faith—A mighty riddle for adults" (July issue). She uses one of my favorites, "The Riddle Song," to illustrate the holiness of life and love. Coming right to the point, my suggestion to replace the line "A baby that's a-sleepin' has no cryin'" is "A baby when it's quick'nin' has no cryin'."

Quickening is perhaps archaic enough to fit the song yet is still in usage to indicate that exciting time when new life is felt in the womb of an expectant mother.

Reuel S. Kaighn, Jr.
Montclair, N.J.

ARE YOU ONE?

I [should like to] use "Switchboard" to make contact with members of the

Mothers' Union who have emigrated to the United States.

Mothers' Union is a society within the Anglican Church which is concerned with all that promotes and strengthens marriage and Christian family life. It has half a million members and is found in practically every country where a Church of the Anglican Communion exists.

Any women among your readers who would like to have a Lone Member contact, or any clergy who are interested in learning more about this 98-year-old fellowship of prayer and concern for family life, please write to me.

Elspeth M. Newton
Presiding Member
9, Elora St.
Guelph, Ont., Canada N1H.2X7

FROM ADVERTISEMENTS TO BANDWAGONS

Does *The Episcopalian* lack advertisements for its support to the extent that it must accept ads such as the "Happy Anniversary" message [back page, July issue] congratulating the women who were illegally ordained priests a year ago?

I strongly disapprove of bishops, priests, and deacons who think nothing of breaking their ordination vows by claiming "obedience to our understanding of the will of God" or saying "the final mandate of God upon every human being is that he obey his conscience."

All true churchmen admire our godly women deacons who are upholding the canons by waiting until the Church authorizes the priesting of women. Until such time we oppose their celebrating the Holy Eucharist and other priestly offices and resent the news media of our Church supporting such irregular action.

John Goldsborough
Beaufort, S.C.

I was disappointed that I could find no thorough presentation in the July issue of *The Episcopalian* as to why the ecclesiastical court in Washington held the Presiding Bishop in contempt and why he did not attend its wishes.

The only information which I have seen has been what the secular press has

Cathedral sets mystery meeting

Dr. Margaret Mead will be a featured speaker when the Diocese of California observes the Feast of St. Francis with a five-day conference at Grace Cathedral, San Francisco.

The lectures, seminars, and liturgies will center on the conference theme, "Stewardship of Mystery: A Consideration of the Role and Function of Mystery in Human Experience." Co-chairmen for the event are Dean Stanley Rodgers, Grace Cathedral; Canon John M. Gallagher, canon to the ordinary; and the Rev. Richard W. Beekmann, St. John-in-Montclair, Oakland.

Following her opening remarks Friday evening, October 3, Dr. Mead will participate Saturday in an all-day panel discussion with the Very Rev. Urban T. Holmes, III, dean of the School of Theology of the University of the South, Sewanee, Tenn.

Dr. Mead's sermon, scheduled for Sunday, October 5, will be one of the few in her long and distinguished career as a scientist, writer, and active Episcopalian that she will preach at a major cathedral.

On Sunday afternoon a festival air will pervade the cathedral close. Entertainment will include

music, craft displays, balloons, puppets, jugglers, and a hot air balloon ascent. A joust between St. George, on his horse, and an eight-man dragon will culminate in the dragon's slaying at the entrance to the cathedral. The joust will be followed by Evensong.

On the concluding two days, five in-depth seminars will explore the subject of mystery from various perspectives. Seminar leaders and their topics include Bishop C. Kilmer Myers of California and Bishop Matthew P. Bigliardi of Oregon on "Mystery in the Church and World"; Dean Holmes on "Ministry, Mystery, and Imagination"; Father John Walsted of the Order of the Holy Cross, artist and theologian, on "Art and Mystery"; Father John L. Meis, professor of religious studies, St. Mary's College, Moraga, on "Mystery and the Mystical Tradition"; and Father Donald L. Gelpi, S.J., professor of historical-systematic theology, Jesuit School of Theology, Berkeley, on "Mystery and the Charismatic Experience."

Registrations are limited and will be accepted as received. For information write: The Feast of St. Francis, St. John's Foundation, 1707 Gouldin Rd., Oakland, Calif. 94611.

chosen to tell. I would not expect *The Episcopalian* to editorialize on the issue, but complete statements from both parties would be helpful.

Carlson Gerdau
Houghton, Mich.

I have been for a long time a reader of, and advocate for, *The Episcopalian*. I have always considered the publication a courageous, spunky sheet, representative of what I hoped were fresh new winds blowing through our Church.

But I have to tell you I find your coverage of the trial of Father William Wendt to be representative not of fresh new winds but of the old, stale stuffiness of the establishment backroom.

I can only think that it was with a deliberate irony or a lunk-headed insensitivity that, in your June issue, you relegated the contempt citation for Bishop Allin to an "Oh, yeah?" piece on page six while trumpeting your top award for general reportage on page one.

Bill Scott
Tujunga, Calif.

The May editorial of the Diocese of Michigan's *Record* [edition of *The Episcopalian*] ended with "So why not just gladly acknowledge our sisters' priestly orders—and get on with other important business in 1975?"

My answer is that much of the Church's leadership has demonstrated it can't be trusted, that it pulls a fast one, excuses itself by saying the rules are archaic and then accuses those who object of being reactionary.

The rules are archaic only because they were written by honorable men. Now they are ignored even though they still have the purpose of protecting us from hasty actions.

And both the *Record* and *The Episcopalian* get on the bandwagon with obvious enthusiasm and give their support to irregularities while largely ignoring the objectors.

There are few people who object to the ordination of women, but there are many who object to anyone's taking the law into his own hands because it can only lead to anarchy and disruption of the Church. Let *The Episcopalian* set an example of responsible leadership to the members of the House of Bishops and help reunite the Episcopal Church.

Henry S. Booth
Bloomfield Hills, Mich.

ED NOTE: We will do our best this coming year. But we'd like to note for the record: 1) the editors as yet have given NO specific editorial support one way or the other on either the ordination of women or the July 29 service; 2) we have done our best to give both sides a fair hearing in news coverage and response from readers.

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MAJOR LEAGUE LAYMAN

"They're trying to modernize the liturgy and make it more acceptable to the present generation. . . . It's kind of like baseball: they're playing at night instead of in the daytime. Yet, there's still three outs to an inning, three strikes and four balls. The fundamentals are still there."

Warren Giles, president of the National Baseball League for 18 years, rocked contentedly in a polished rocking chair, a gift of the New York Mets on his retirement in 1969. Ruminating further on liturgical changes, he said he thought the elimination of "thou" and "thee" was good. "We can understand 'You' and 'He.' Getting rid of the 'Holy Ghost' and using 'Spirit' is another good step. 'Spirit' is much more understandable—particularly to children. Talk about ghosts is scary."

Mr. Giles is a lay reader and a former vestryman. "My first experience as a lay reader dates back 17 or 18 years ago," he said. "Red Barber, the sportswriter, and I were in Cooperstown, N.Y., where the Baseball Hall of Fame is located. We conducted a service with Father French in the Episcopal Church that night, and we had all

the baseball teams there. It was the largest congregation they ever had. Barber gave the sermon, and I read the lessons."

The Church should not become involved in politics, Mr. Giles said. "Anything that has a political overtone does not belong in the Church. People take sides on political things, such as the Vietnam War. War is immoral and war is wrong, but I don't think the clergy ought to bring it before the Church. When you get something so divisive in the pulpit and in your discussions, it's going to hurt your attendance."

"I'm in full accord" with the Church on social and moral matters, though. "I think we ought to open our doors to everybody. The Episcopal Church has done a great job in that way. We have to bring in more black people by breaking down the feeling that some people in the parish, unfortunately, just don't belong. They do belong."

"Generally, though, the Church will always be strong. It'll sway a little when people are dissatisfied, but the foundation is so strong it will never disappear. It's too fundamental."

—Steve Hasel

1976 • 1976 • 1976 • 1976

Caesar's Silver Chalice

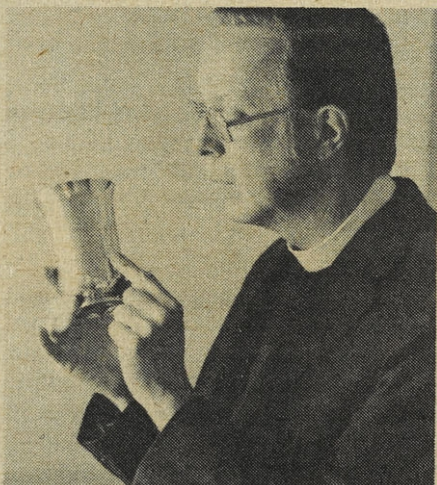
Christ Episcopal Church, Quincy, the oldest parish in the Diocese of Massachusetts, has a unique silver chalice. Made by Samuel Minott, a Boston silversmith, it was given to the church in 1770 by Caesar, a Negro slave.

According to parish records, Caesar belonged to Christ Church's rector, the Rev. Ebenezer Miller. The records also include the date of his baptism in 1731; his marriage in 1738 to Matty, "a Negro Woman belonging to Mrs. Phebe Vassal"; the births of his daughter Fidelia in 1746 and his son Caesar in 1749; and his death in 1771.

On April 1, 1771, a congregational meeting voted "that the thanks of this congregation be given to the minister, to Caesar, an aged Negro, Servant of Major Ebenezer Miller [son of the Rev. Mr. Miller], for his generous Donation of a Silver Cup, of the value of Twenty Dollars, for the Service of the Holy Communion."

The Rev. Steele W. Martin, Christ Church's present rector, says the Caesar story in the parish register is unusual only because Caesar left a tangible remembrance to the church. Literally scores of entries of baptisms and marriages of persons described as "Negro," "servant," and "Indian" are included in the register.

"Again and again you can tell from reading old records and reports that the policy of the SPG was for what we would now call integrated parishes," says Mr. Martin. The SPG refers to the Society for the Propagation of the Gospel in Foreign Parts, an English missionary society which provided ministers for many colonial churches prior to the American Revolution. These missionaries were specifically instructed by the London headquarters to educate Negroes and Indians.



Mr. Martin says, "There is an unwritten history of black members of the Episcopal Church before 1776, of which Christ Church's Caesar chalice is one of the few surviving tangible evidences. Most colonial Episcopal churches were integrated long before that word was ever coined."

"It is interesting to note that in the old Christ Church registers the word 'slave' is seldom used. The word 'servant' was preferred although the persons referred to were surely what we would today call slaves. However, in the middle of the 18th century not all black persons living in this area were slaves. One entry from 1735 in the parish register tells of a marriage of 'John Thomas alias Sampson a Negro man belonging to Mr. Peter Marquand of Braintree and Margaret Levitt a free Negro Woman of Boston.'"

Some evidence exists that slaves in this region were allowed to attend the church of their choice even if it differed from their owner's. Several entries in Christ Church's baptismal register are of Negro children owned by Mr. Josiah Quincy, a known Congregationalist.

—Priscilla Martin

Adapted from *The Church Militant*, Diocese of Massachusetts

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1976 • 1976 • 1976 • 1976

September, 1975

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monthly published by
The Episcopalian, Inc.,
upon authority of the
General Convention of
the Protestant Episcopal
Church in the
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The Episcopalian, September, 1975
Vol. 140, No. 9

Published monthly by The Episcopalian, Inc.,
1930 Chestnut St., Philadelphia, Pa. 19103.
35¢ a copy, \$4 a year; two years, \$7. Foreign
postage add \$1 per year. Second class postage
paid at Philadelphia, Pa., and additional mail-
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A First, a Welcome, and a Thank You

The paper you are holding right now is a first in the history of Episcopal Church publishing.

It is the first single periodical in the history of the Church to enter more than 200,000 homes. The paid circulation of this issue, which is being printed in 19 different editions, will run in excess of 220,000.

The major reasons for this good news are the five new partners we welcome this month—the Dioceses of Erie, Missouri, New Jersey, and Southern Virginia and our first parish edition partner, Christ Church, Greenville, in the Diocese of Upper South Carolina. Some 30,000 new families are receiving *Forward in Erie*, Missouri's *Interim*, *The Church News* of New Jersey, Southern Virginia's *Jamestown Churchman*, and *The Messenger* of Christ Church Parish in combination with *The Episcopalian*.

We hope all of you newly receiving these combinations will enjoy the blend of local, regional, national, and world news and features in the months to come. And we thank you, your bishops, your conventions, your editors, and your various councils and committees for your faith about this venture in information sharing.

The growth of this venture during the past year has been a succession of miracles—for which we again thank God. Plus the determination and confidence of many people in many places, including Presiding Bishop John Allin and members of Executive Council; the Episcopal Church Foundation; the United Thank Offering; our pioneer partners before the change-over to tabloid—Central Pennsylvania, Pennsylvania, South Carolina, Northern Michigan, and Kentucky—and those dioceses who saw the possibilities in the new paper when we did make the change.

And we want to say a special thank you to our individual subscribers and parish and vestry users, some of whom have been taking *The Episcopalian* for more than 15 years. If we have forgotten anyone, thank you, too. It's been a kind of Good News experience for us this month, and we want to share it with all. Gratefully.

—The Board and Editors

Let's sing of war no more

The Hymn Book contains a surprising number of hymns which slant the singer's mind in the direction of war and even incite him to take part in it. Psychologists use the technical term "mind-set" to denote this inclination or slant of a person's mind to think in a specific direction. It is like the bed of a stream, which determines in which direction its water will flow.

I object to hymns and scripture readings with a mind-set favorable to war. Examples of such hymns are "Onward, Christian soldiers," "Soldiers of Christ, arise," "Fight the good fight with all thy might," and so on.

These hymns are objectionable for several reasons. First, they lie about the real nature of war, which is not a military parade with bands playing and flags flying but mass slaughter of human beings who are precious in the sight of God.

Second, they cover this up by music. Not only the words of "Onward, Christian soldiers" but Sir Arthur Sullivan's marching music make that hymn especially dangerous. I agree with the sentiment of Richard LeGallienne's poem, "The Illusion of War," in which he says the sound of drum and fife is "heady music, sweet as hell; and even my peace-abiding feet go marching with the marching street for yonder, yonder goes the fife, and what care I for human life! . . . O it is wickedness to clothe yon hideous grinning thing [war] that stalks, hidden in music. . . . Art, thou hast many infamies, but not an infamy like this."

Some churchpeople may excuse the singing of these military hymns by saying they do not refer to earthly wars but only to spiritual conflicts, they are figures of speech. Such an idea is a mental booby trap. War, in its essence, is inter-human slaughter stimulated by a national propaganda of self-righteousness, stories of enemy atrocities, and incitation of hatred.

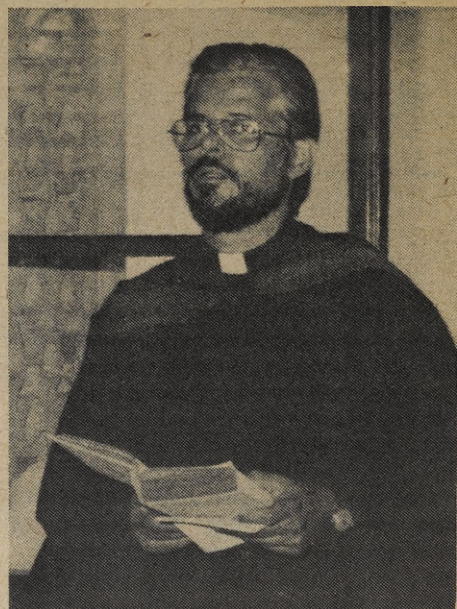
Professor Ray Abrams wrote in the 1920's that the Old Testament is the greatest war book known. This is not far from the truth because the Old Testament says so much about the wars of Jehovah. Almighty God is pictured as taking part in and backing up the wars of Israel. He helps the Jews escape from slavery in Egypt, first by sending Moses to threaten Pharaoh to "let my people go" and then, when Pharaoh refuses, by visiting upon Egyptian people terrible plagues and the killing of their first-born children, even the first-born of their cattle, and then by drowning the Egyptian army in the Red Sea. This is pre-Christian and was superseded by the teachings of Jesus.

I do not mean that all of the Old Testament is unfit to read in a Christian service for some of it was prophetic of His spirit and of His coming. But I believe the Church should eliminate from its present worship those parts of the Old Testament which have a definite war mind-set. For some people, they tend to counteract and nullify Jesus' teaching that God loves all humanity, that He sends His sunshine and His rain upon the evil as well as upon the good.

Furthermore, they are particularly dangerous in the context of our present world which is arming for an atomic war. It is late, perhaps later than we think. Who can say that if one guided missile were launched and struck its target city, it would not explode the whole accumulating machinery of nuclear destruction?

Instant repentance becomes the nations and the Church. Should not the Church begin to put its house in order by purging from its worship all hymns and scripture readings with a war mind-set? Let its entire worship be dominated and controlled by the mind of Christ, the Prince of Peace, the Savior.

—John Nevin Sayre, a retired priest living in Nyack, N. Y.



THE FIRST LATIN AMERICAN or Caribbean to head the Episcopal Theological Seminary of the Caribbean, the Rev. Jose E. Vilar, has been elected by seminary trustees. Vicar of St. Thomas' Mission at the seminary chapel, Father Vilar is a native of Puerto Rico and has a special interest in clinical pastoral education. He will serve a one-year term, during which time a study committee will prepare to elect a permanent rector.

NCC offers help to war resisters

A National Council of Churches' (NCC) unit has begun a six-months' "crash" program to inform thousands of Vietnam War resisters they are not subject to prosecution on draft-related charges. Such charges remain against only 4,400 of the original 192,000 resisters, according to a list Sen. Edward Kennedy of Massachusetts provided to the NCC last fall.

Resisters could resume a normal life if they knew they are not being sought. A confidential, no-risk phone call to NCC's Vietnam Generation Office can clarify any resister's legal status. Call collect —New York City (212) 870-2116 or Winnipeg, Canada (204) 774-9323.

Those still in jeopardy are also eligible for free legal advice from the NCC office.

So far some 3,000 men have clarified their legal status through the NCC program. Before its mandate expires at the end of this year, the NCC hopes to reach the Vietnam War resisters who are living "underground" in the U.S. or as self-exiles in Canada because they believe they are still wanted by the U.S. government.

Play offered

An Ohio electronics executive, Kirk M. Reid, has written a simple but interesting play on the choosing of the disciples. He offers it without royalty charges to church or school groups when no fixed admission is charged for performances.

The play, with 18 designated parts (extras may be added), appears well within a youth group's capabilities. Since it requires minimal costumes, props, and scenery, the production would require little adult help.

The three-act play compares Jesus' choices with a committee's.

To defray production costs the author suggests selling the script to audiences after each performance. Single copies postpaid cost \$1 from the author, Kirk M. Reid, 6399 Lake Road West, North Madison, Ohio 44057. Quantity discounts are available.

Episcopal Church has now resettled 800 Viet refugees

More than 800 Asian refugees have been placed with sponsors in 39 Episcopal dioceses across the United States, according to a spokesman at the Episcopal Church Center in New York City.

A recent addition to the grow-

and four daughters—Hanh, 14; Tuong, 11; Bao, 8; and Tran, 5—settled into a new home in Annville, Pa., in mid-July.

St. Luke's also serves as interim sponsor for Hguyen Thanah Ngoc so the 24-year-old translator can



GETTING TO KNOW YOU was the theme of the meeting between members of the Nguyen family and representatives of sponsoring St. Luke's Church. Lebanon, Pa. Nguyen Tram (left), wife, Lan, and daughters, Tran and Bao, pose with Jane Boyer Parker and seminarian Ron Lausch, both of St. Luke's.

ing diocesan list is the Diocese of Bethlehem in Pennsylvania where St. Luke's Episcopal Church, Lebanon, welcomed the Nguyen family to a new home. Tram, a municipal administrator; his wife, Lan, an elementary school teacher;

Church groups consult on housing

Church groups are still interested in decent housing for all Americans and are willing to push the federal government until they reach that goal, a Baptist leader reported after a recent housing consultation.

Leaders in church-sponsored, non-profit housing gathered in Washington to exchange housing models, identify new strategies, and develop future plans. Joint Strategy and Action Committee (JSAC) Housing Task Force and the Interreligious Coalition for Housing (ICH), of which the Episcopal Church is a member, sponsored the consultation which centered on housing for the elderly, land use policies, financing, management, public housing, and "meeting the housing promise."

Episcopalians attending included Woodrow W. Carter, Executive Council's officer for social welfare; Howard Quander, director of the Community Action and Human Development Commission; Nelson Canals, associate executive secretary of the National Commission on Hispanic Affairs; the Rev. Franklin Turner, executive coordinator for black ministries; and Charles Bound, chairman of Executive Council's Ghetto Loan and Investment Committee.

In April, Bishop Paul Moore of New York and James Christison, executive secretary for National Ministries for the American Baptist Churches, led a delegation of 33 religious leaders to a White House meeting. The group expressed concern over the government's failure to give strong support to non-profit housing and sought to initiate conversations between the administration and non-profit housing leaders.

Bishop Richard B. Martin, the Episcopal Church Center's executive for ministries, and Bishop Milton L. Wood, executive for administration, were among those who accompanied Bishop Moore to the White House Conference.

September, 1975



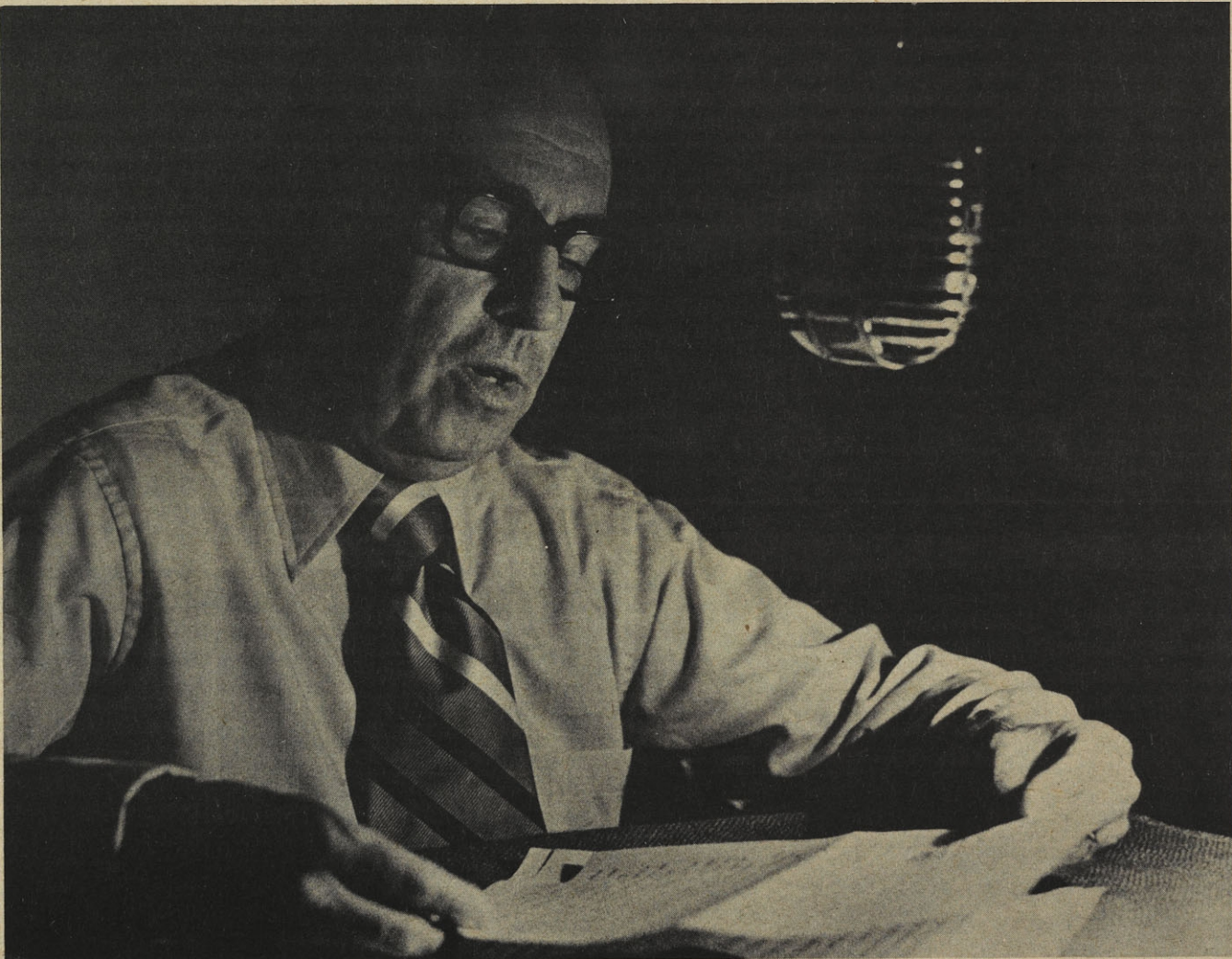
WHICH ONE'S NOT A BISHOP? You're right if you picked the Rev. Wayne Schwab, left, Episcopal Church Center officer for evangelism. He joined members of the House of Bishops' evangelism committee in Jacksonville, Fla., to prepare a report for this month's bishops' meeting in Portland, Me. With Mr. Schwab are, left to right, Bishop Thomas Fraser of North Carolina; Bishop Frank Cerveny of Florida, chairman; Bishop Hanford King of Idaho; Bishop Philip Smith of New Hampshire; and Bishop Joseph Harte of Arizona.

continue work at the Indiantown Gap resettlement camp before going to his original sponsor, St. Christopher's Church, St. Paul, Minn.

The refugee resettlement office at the Episcopal Church Center, working in cooperation with Church World Service, is still seeking sponsors. Now the greatest need is for sponsors of either single

men (there are no single women) or of large extended family units which may include grandparents, cousins, or other relatives.

Any parish or mission which wishes to become a sponsor should contact Isis Brown, Refugee Resettlement Officer, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017 (212-867-8400).



Policyowner:	Dr. Leslie B. Flynn Pastor Grace Conservative Baptist Church Nanuet, New York
Family:	Wife, Bernice Seven daughters
Goals:	Dr. Flynn hopes for a "working" retirement: more time for his already prolific writing, perhaps an extension of his seminary teaching.
Needs:	An insurance plan that will protect his large family now, supplement his Social Security and other benefits to fill out his retirement income later.

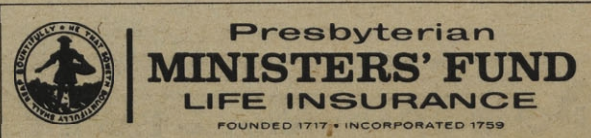
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Women mark first year of disputed ordinations

To Episcopalians July 29 no longer means just another pretty day. Last year's ordination of 11 women has been "news" in the Church and the world. Rated the top religious story of 1974, it still rates space, and the women's marking of their ordination anniversary with mass celebrations in New Jersey and Washington, D.C., received much secular news space.

The ordinations confronted the Church with the issues of authority, priesthood, ministry, and sexism. The hierarchy has had to deal with theory as well as with 11 women who are apparently determined to function as priests, despite go-slow advice from superiors, and with the priests and bishops who support them.

The women observed the anniversary publicly and privately as they have exercised their priesthood publicly and privately. Two of the public celebrations in the past year have resulted in ecclesiastical trials for the rectors who

permitted the services against their bishops' admonitions. Both the Rev. William Wendt of St. Stephen and the Incarnation, Washington, D.C., and the Rev. L. Peter Beebe, Christ Church, Oberlin, Ohio, are appealing guilty verdicts while continuing to invite the women to celebrate in their parishes.

Bishop John H. Burt of Ohio has limited Mr. Beebe's work as a priest to his Oberlin parish and has removed his power to make staff appointments. Christ Church plans to add a woman to its staff.

The Washington court of three priests and two lay lawyers which found Father Wendt guilty also cited Presiding Bishop John Allin for contempt of court for failing to appear in response to a subpoena. The court rejected his plea of schedule conflicts as insufficient reason for his absence. The citation was controversial, and, as a press report stated, "The image of the head of the Church as a 'law-breaker' may not quietly fade."

The whole controversy has produced scores of canonical "sacristy lawyers." The Church's Constitution and Canons do not specifically prohibit ordaining women, but Anglican tradition does. The Canons are clear about the steps a diocese must take to present a candidate for ordination and about the diocesan bishop's authority to ordain those he finds fit. To many, the question of diocesan authority is the crux of the controversy. That some of the pre-ordination procedures weren't followed added another dimension.

The question of future ordinations of women if all diocesan procedures are followed has not been settled. Several diocesan standing committees have recommended women for the priesthood. Bishop William Creighton of Washington has said he will ordain women after General Convention, regardless of the action taken. He and Bishop John P. Craine of Indianapolis have declared a moratorium on or-

daining anyone—male or female—until after the Convention. And despite his discipline of Mr. Beebe, Bishop Burt supports the principle of women's ordination and will resign if it is not passed in 1976.

Other bishops feel differently. Bishop Frederick Wolf of Maine, who will host the House of Bishops' meeting in mid-September in Portland, wrote to the 11 women and the ordaining bishops, charging that their behavior has been costly to the Church in terms of money and energy. Then he said, "Iveson Noland would not have died in that plane crash if you had not done what you did in Philadelphia," a reference to the death of the Bishop of Louisiana en route to a meeting in New York to discuss the Portland agenda.

A 10-member Board of Inquiry which investigated charges against the four bishops who participated in the July service ruled that it did not have jurisdiction because "the core of the controversy is doctrinal" and "the proper forum" for debate is the House of Bishops. The bishops will face the subject again in Portland.

This could result in another trial, as could the investigation Bishop Ned Cole of Central New York instituted after the Rev. Betty Bone Schiess' anniversary celebration. Charges could also come in the Diocese of Massachusetts where the Rev. Carter Heyward and the Rev. Suzanne Hiatt opposed Bishop John Burgess and con-celebrated at the Church of the Messiah, Woods Hole. The two women are faculty members at the Episcopal Divinity School where, in the rota, they conduct services against Bishop Burgess' wishes.

Legal proceedings moved beyond church courts in Central New York when civil actions were filed with the Human Rights Commission and the Equal Employment Opportunity Commission on Mrs. Schiess' behalf.

Attorney-churchman William Stringfellow and four other lawyers have recently written to the women, urging them to carry their battle for recognition to the civil courts: "It is our responsibility to advise you when ecclesiastical remedies are exhausted and when civil remedies are appropriate. We do that now."

While the women proceed, their supporters and opponents organize. Representatives of four national organizations which support women's ordination met in New York to plan future activities. Attending were members of Women's Ordination Now (WON), which wants more ordinations as soon as possible; Priests for the Ordination of Women (POW), marshalling ordained male support for women priests; the Policy Board of the National Coalition for Women's Ordination to the Priesthood and Episcopacy, working toward canonical changes in 1976; and the Episcopal Women's Caucus, Inc., an educational body concerned with women in all aspects of church work.

Opponents of ordination warn that affirmative action by the 1976 Convention will force them to find other denominations which maintain all-male priesthoods. Particularly vocal is the American Church Union (ACU), an organization of Catholic-minded church-

Continued on page 21

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What's different about February 2 Prayer Book?

If you're a delegate or alternate to the General Convention which convenes next September in Minneapolis/St. Paul, chances are good that sometime next spring a paperback book of unusual interest will find its way to your mail box.

The *Draft Proposed Prayer Book* which is now scheduled for printing on February 2 probably won't top anyone's best-seller list, but it may be a forerunner of the book many churchpeople believe will eventually supersede the 1928 *Book of Common Prayer*.

If you're not a delegate or a bishop and would like a copy of the book, send \$3.50 per pre-publication order to The Church Hymnal Corporation, 800 Second Ave., New York, N.Y. 10017, or to The Seabury Press, 815 Second Avenue, New York, N.Y. 10017.

Here's a rundown of some of the changes that make the book "significantly different from both *Services for Trial Use* and *Authorized Services*, 1973 because of its carefully weighed response to the experience of trial use," in the words of Prayer Book coordinator, the Rev. Leo Malania.

- The longest single consideration given by SLC was a final reading of re-worded versions of all 150 psalms. The Commission spent two-and-a-half days in a review of "every word and comma of the entire Psalter."

- Rewording of the ICET (International Consultation on English Texts) resulted in a number of changes in the Lord's Prayer,

creeds, Sursum Corda, and Gloria Patri.

For example: "Hallowed be thy name" will replace "Holy be your name"; and "Do not bring us to the test" will now read "Save us from the time of trial and deliver us from evil."

- In addition to retaining the "Thirty-Nine Articles," several other historical documents bearing on Christian faith and worship are included in the *Draft Proposed Prayer Book*, including the Athanasian Creed, the Preface to the first *Book of Common Prayer*, 1549, and the Chicago-Lambeth Quadrilateral of 1886-1888.

- Other inclusions provide a catechism, services for thanksgiving on the birth or adoption of a child, and occasional prayers. —T.R.L.

See related stories—
pages 12 and 13

Fader Ure in Heune And these are just the English versions

Here is how the Lord's Prayer was written in English at different dates, showing language changes in the course of the centuries.

A.D. 1258—Fader ure in heune, haleweide beoth thi neume, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous dawe. And worzif ure dettes as vi vorsifen ure dettours. And lere ous nought into temptation bot delvvor of uvel.

A.D. 1300—Fadiar our in hevене, Halwewyd by thi name, thi kingdome come. Thi will be done as in hevене and in erthe. Oure urche dayes bred give us today. And forgive us oure detes, as we forgive our detoures. And lede us not into temptation. Bote delvver us of vvel.

A.D. 1582—Our Father which art in heaven, sanctified by thy name. Let thy kingdom come. Thy will be done as in heaven and earth also. Giue vs today our super substantial bread. And lede vs not into temptation. But deliver vs from evil.

A.D. 1611—Our father which is in heaven, hallowed by thy name. Thy

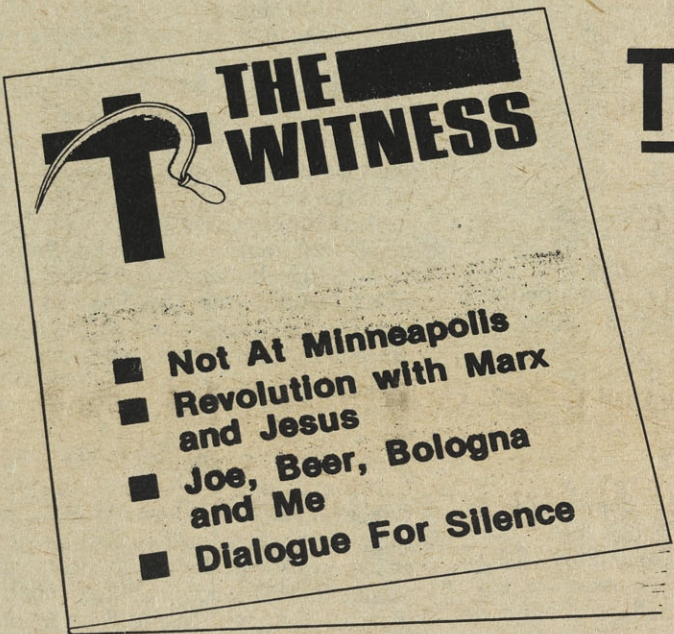
kingdom come. Thy will be done, in earth as it is in heaven. Giue vs this day our dayly bread. And forgieue vs our debts as we forgieue our debtors. And lede us not into temptation, but deliuer from evil. For thine is the kingdom, and the power and the glory for euer.

A.D. 1789—Our Father, who art in heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done. On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the Kingdom and the power, and glory, for ever and ever.

A.D. 1970—(From *Services for Trial Use*) Our Father in heaven, holy be your Name, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Do not bring us to the test but deliver us from evil. For the kingdom, the power, and the glory are yours now and forever.

—Reprinted from the *Alabama Churchman*

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England discusses alternate services

LONDON—More than 600 Church of England parishes of varying types have been chosen to help a General Synod committee examine the possibility of producing an "alternative service book" in about five years.

Alternatives to the services in the 1662 *Book of Common Prayer* were launched in 1965, on an experimental basis, to provide Anglican churches with a choice. The services are in three parts—known as Series I, II, and III—and have been widely used. They cover everything from baptism to Holy Communion.

The services are available now in booklet form only, and the committee, headed by Bishop John Habgood of Durham, wants to know whether a volume containing all the new services, which could be 300 pages in length, would have a demand. The proposed book would *not* have the same kind of authority as *The Book of Common Prayer*, nor would it supersede the 1662 edition.

The alternative services are frequently criticized. According to the Ven. Michael Perry, Archdeacon of Durham, Anglicans are tiring of "niggling alterations." Speaking during a Synod debate, he said, "We are not getting what we were led to expect. We find little bits of Series III here and there, but they are sufficient to annoy those who are used to Series I and II but can't get on with Series III."

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And God said to Kathryn, "Go!"



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*Society for the Preservation of
the Book of Common Prayer

Kathryn Waller spearheaded a volunteer outreach program to increase the number of persons in Charlotte, N.C., who receive food stamps. During the period of the program, the total number of these persons (including children) increased from 15,000 to 41,000. Following is Mrs. Waller's personal narrative of the experience, given as part of the Province IV training conference on world and domestic hunger held in Atlanta, Ga., in early June.

And it came to pass that one day, as she was happily working in her garden, the Lord spoke to Kathryn and said, "Kathryn, why do you mock me?"

And Kathryn said, "Lord, I don't know what you're talking about. I never meant to mock you."

And the Lord responded, "Every time you pray to me, every time you beat your breast and cry aloud to me for my children who are hungry, you mock me. Did I not give you an able body and an adequate mind? Have I not comforted you, strengthened you, and in every way nourished you and protected you since the day you were born?"

And she said, "Yes Lord."

And He spoke again, saying, "Why then do you pretend to care for these my children when you waste your time on everything under the sun, but for the hungry you lift not a finger?"

Then Kathryn was moved to anger, saying, "That's not true, Lord. Haven't I given my tithe to the church? Haven't I slaved over a hot church stove once a week, cooking meals for the poor? Haven't I carried baskets of food to the destitute and even, from time to time, shared my home with the homeless? Others have done far less. Why are you picking on me?"

But God was not moved, and He said, "If you love my children, then help them to feed themselves. Give them the means to provide for their families. Find a way to make a permanent difference in their lives. I'm sick of your band-aids and your sometime charity. Use the mind and body I gave you. Look around you in Charlotte, N.C., and set my people free from hunger."

So Kathryn left her garden and pondered what she should do and how she should begin. And it happened that when she was meeting one night with her community, The Community of the Fellowship of Jesus, she said, "I am going to try to do something about the problem of hunger. Who will help me?"

And straightway, 15 people said to her, "You lead; we'll follow."

Now there was at the same time a man named Dr. Raymond Wheeler abiding in that town. Dr. Wheeler was a man of great wisdom concerning hunger for he had served on a Senate committee



Kathryn Waller

that probed the cause and extent of hunger in the U.S. So Kathryn sought his counsel.

And he said, "The government has decreed that all the people should have enough to eat, and this decree is called the Food Stamp Program. But the Food Stamp Program doesn't reach even a third of the poor people in North Carolina or many more, for that matter, in the U.S. Go find out why it doesn't work and make it work. Then go to Washington and tell the government what you learned so it can correct its mistakes."

And Kathryn was sore troubled for she did not know how to do this thing.

And then it came to pass that God called the Charlotte Area Fund to form a hunger task force, and Kathryn was exceedingly glad for she and her people could work together with the task force to make this thing that Dr. Wheeler had spoken of come to pass.

So the Community Hunger Task Force and the Charlotte Area Fund Hunger Task Force joined hands, and together they set forth to find the poor and hungry people of Charlotte and Mecklenburg County in order to tell them of the Food Stamp Program and to help them become certified for food stamps so they could feed themselves and their families—not just a meal here and there but three meals a day, seven days a week.

And when the job was done, Kathryn went back to her garden, feeling happy and content.

But it happened that God found her there one morning and said, "Kathryn, I want you to go to Chapel Hill. Go to a hunger conference there and tell the people what has come to pass in Charlotte."

And Kathryn said, "No way, Lord! You know I don't make speeches. Why do you ask me to do something you know I can't do? Even Moses you didn't force to make a speech but instead sent his brother Aaron to speak for him. Send someone else to Chapel Hill."

But God would not listen to her and only said in a louder voice, "Go to Chapel Hill."

And again Kathryn was moved to anger, and she said, "Haven't I worked for one solid year for you? Haven't I attended more than 100 neighborhood meetings, informing and assisting the poor in their search for food stamps? Haven't I looked them in the face, agonized over their heavy labor and low

wages, their aching backs and proud hearts, their little children with eyes full of hopes and dreams?"

"Haven't I met with county commissioners and others in authority to help them see the need to make the program work? And haven't I earned the right to putter around in my garden now that 20,000 more people in Charlotte and Mecklenburg County are being fed, who previously were hungry?"

But God was not moved, and He said, "GO!"

So Kathryn went, in fear and trembling, to Chapel Hill. And there God caused her to learn that 600,000 of his children in North Carolina were hungry and did not know where to turn or to whom they could cry for help.

So Kathryn went home to Charlotte and told her community's hunger task force of all she had learned in Chapel Hill, and together they decided to go into all of North Carolina, county by county, telling the concerned and compassionate people in every county of the plight of the poor and the means they could use to alleviate hunger.

And so it was that they began to write to hundreds of God's people, and some were called Episcopalians, and still others were called Presbyterians, and still others were called Roman Catholics and Methodists. And to each of these they offered to come and teach and train volunteers to go out in their own counties and make the Food Stamp Program reach the hungry.

Then it was that Kathryn's heart began to grow heavy for some of God's people wrote back and said, "Come and talk to us, and we will see what we will do."

But others wrote back and said, "Do not come for we are busy studying."

And another said, "Do not come for our people are busy fasting."

And another said, "Do not come for we have sent our money to the Presiding Bishop's Fund for World Relief."

And another said, "We do not like government money."

And another said, "We are having a garden tour to raise money."

And another said, "We are writing a cookbook."

And another said, "We do not want to become personally involved; we just want to give money."

And another said, "If they weren't lazy, they wouldn't be hungry."

And another said, "If we feed them, they won't work."

And another said, "Let them eat red tape."

And most said nothing at all.

So Kathryn sought out God and cried aloud, saying, "Lord, what can I do? If the people in your churches won't help me, to whom can I turn for help?"

And God said, "Have I not led you every step of the way? Why do you doubt me? I will show you a way. Yet a little while longer will I wait on my churches to cease their endless talk and act to feed my children. It is not for you to question me, only to stop when I say 'Stop' and go when I say 'Go.' The cries of the poor are loud in my ears, and my heart is sorely moved. Be still, and I will show you and others who care how to help my children feed themselves."

And so it was that Kathryn saw her work was not yet finished. She kept all these things and pondered them in her heart.

Adapted from *The Episcopal Church in Georgia*.

In the Middle East there is a legend about a spindly little sparrow, lying on its back, feet to the sky, in the middle of the road. A horseman comes by, dismounts and asks the sparrow what he thinks he is doing upside down as he is.

"I heard the heavens are going to fall," said the sparrow.

"Oh," said the horseman, "and I suppose your puny legs can hold up the heavens?"

"One does what one can," said the sparrow.

—St. John's, Mankato, Minn.

NEWS of the EPISCOPAL CHURCH BUILDING FUND



815 SECOND AVENUE, NEW YORK, N.Y. 10017

SEPTEMBER

1975

Loans Totaling \$402,628 Funded in Year

From May, 1974 through April 1975, the following churches have been assisted with construction or repair loans:

For new construction: Trinity Church, Pierre, South Dakota, \$65,000 to enlarge the church; Saint Mark's, Arlington, Texas, \$70,663 to build an educational building; Saint Mary's Church, Anchorage, Alaska, \$73,265 to complete the educational building (A loan in 1967 had provided for the

first stage); Saint Stephen's Church, Huntsville, Alabama, \$35,000 to build a parish house; Saint David's Church, Roswell, Georgia, \$50,000 for a christian education building; Saint Anselm's Church, Lehigh Acres, Florida, \$25,000 to build a parish house; Saint Ann's Church, Windham, Maine \$21,000 to make possible the first church for this congregation; Saint Paul's Church, Visalia, California, \$35,000 to erect a

parish house; Saint Andrew's Church, Drayton Plains, Michigan, \$100,000 to expand the church.

For repair projects: Saint Andrew's Church, Goldsboro, North Carolina, \$5,000 for repairs to the church; Saint James' Church, Muncy, Pennsylvania, \$4,000 for repairs to parish house and rectory; Saint James the Less, Jamaica, New York, \$1,700 for rectory improvements.

Educational building St. Mary's Church, Anchorage, Alaska



Enlarged church building Trinity Church, Pierre, South Dakota



Trustees Visit Dioceses

In an effort to acquaint leaders of the Church with the work of the Building Fund, trustees have visited eleven dioceses in recent years. These visits included the Dioceses of Pennsylvania, South Carolina, Florida, Michigan, Missouri, Texas, Dallas, California, Olympia, Colorado, and Massachusetts. With the cooperation of the diocesan bishop, clergy and laity have been invited to a luncheon or dinner as the guests of the Building Fund. These meetings have provided opportunities to inform a large number of Church people as to the services being offered by the Building Fund. It is also an opportunity for the trustees to learn of the Church's needs and to hear suggestions for the improvement of the Building Fund's operations. The President of the Board of Trustees, the Right Reverend Jonathan G. Sherman, Bishop of Long Island, has headed each diocesan visit. He has been accompanied by the executive officer of the Building Fund and at least one other trustee.

Similar meetings are planned for 1976.

Three Named to Board of Trustees

Three new members have been named to fill vacancies in the Board of Trustees: The Rev. Thomas Hill Carson, Jr., Rector of Christ Church, Greenville, S. C.; The Rev. Peter Chase, Rector of St. James Church, Greenfield, Massachusetts; and Mr. John C. Chapin of Londonderry, Vermont, and Washington, D. C. The Board of Trustees normally meets three times each year in New York.

A New Planning Service for Construction or Repairs

Helping to finance church construction through mortgages continues to be the Building Fund's primary function. A new consideration is being of service to the Clergy, Vestries, and Building Committees as they begin to make plans for the future, whether it be for new construction or repairs. A new publication entitled "Seed Money For Mission" announced in this News Letter will be a significant help to many churches who are in a transitional period. Two additional publications *Before You Build* and *Building for Liturgy* are available as practical guides to congregations who are concerned with how to evaluate their goals. Personal consultation is now

available through the Building Fund upon request to assist in guiding the parish in defining goals as they relate to facilities. Special attention in this new service is given to assisting in forming committees that will develop the proper understanding and interpret the needs as related to the mission of the church, expressed through architectural and financial planning.

The Building Fund is the only agency of the Episcopal Church whose exclusive concern is for the provision of church buildings. It considers itself to be involved in the church's mission as it helps to provide the facilities for worship, Christian education, community and ecumenical relations.

The Rev. Sherrill Scales Named Executive Vice-President

The Rev. Sherrill Scales, Jr., has been elected Executive Vice-President and Secretary of the Episcopal Church Building Fund. He succeeds the Rev. Howard G. Clark who died in March, 1975.

Mr. Scales has a background of experience as a practicing architect, parish priest and diocesan administrator. Mr. Scales has been a member of the Board of Trustees of the Episcopal Church Building Fund since 1966.

A native of Louisville, Kentucky, Mr. Scales graduated from the University of Cincinnati with a Certificate of Architecture and from Ohio University with a Bachelor of Fine Arts. He worked as a practicing architect before entering Bexley Hall Seminary of Kenyon College. In 1957 he was graduated from Bexley Hall with a



Bachelor of Divinity. He was ordained to the diaconate in June, 1957, and to the priesthood in December of the same year.

After serving as an assistant in St. Paul's Church, Columbus, Ohio, and later at St. James, Danbury, Connecticut, Mr. Scales became Rector of Calvary Church, Suffield, Connecticut.

In 1962 he was appointed General Secretary of the Department of Missions and Church Extension in the Diocese of Connecticut, and later assumed additional responsibility of Assistant Executive Secretary of the Diocese.

"Seed Money" Available

"Local congregations need to study their present situations and project their futures in order to evaluate their ministries and determine needs for physical space." This was acknowledged when the Trustees of the Building Fund discussed a proposal to provide loans to encourage and enable congregations to conduct such studies. An allocation of \$25,000 was made by the Trustees as "Seed Money" to provide funds to meet the costs of such studies. The maximum amount of each interest-bearing loan would be \$2,000 to be repaid in five years.

The expectation of Seed Money loans is that a congregation would conduct a study of its worship, educational and mission programs in relationship to its own needs and the needs of the community. Secondly, that data resulting from this study be used to evaluate the goals of the congregation. Thirdly, that ecumenical consideration be given as the congregation draws conclusions for its future ministry.

Loans for such purposes are appropriate for congregations in changing urban socio-economic locations or where a need exists to study the church's ministry in relationship to changing populations and community needs, as well as in rapidly developing suburban areas.

A descriptive folder and loan application forms can be obtained from the Episcopal Church Building Fund office at 815 Second Avenue, New York, N.Y. 10017.

The office of the Fund has been relocated in the Episcopal Church Center in New York since August 1, 1975.

The address is now: Episcopal Church Building Fund, Room 519, 815 Second Avenue, New York, N.Y. 10017.

When you visit New York, you are welcome to visit the office any day Monday through Friday from 9 am to 4:30 pm.

Five years later Mr. Scales returned to the field of architecture when he became a worker-priest. In this capacity Mr. Scales worked during the week for an architectural firm in Connecticut and served on the staff of St. John's Church, East Hartford, and later as part time Associate at the Church of the Good Shepherd, Hartford.

In 1973 he was appointed Executive Director of Housing Now, a non-profit corporation. In this position he has coordinated home-ownership mortgages, rentals and related housing matters for the City of Hartford and State of Connecticut.

His extensive experience with parishes in planning, design, fund raising and building included working with more than twenty parish churches in Connecticut alone. In addition to his work with churches, Mr. Scales's architectural background has included design of structures of education, hospitals, offices, housing, plazas and social agencies.

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by CHARLES DOCKENDORFF
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Faculty, The College of Insurance

To assist you with planning your family's financial future, Mr. Dockendorff answers questions that come across the desks at Church Life and welcomes additional questions from readers.

Q. Our parish is engaged in a long-range endowment program. How would life insurance fit into this program?

A. I would imagine that your goal is to provide some certainty that funds will be available in the future for modernization and expansion of physical facilities, as well as for continued maintenance and expansion of program. Life insurance provides parishioners and friends with a way of achieving this certainty. An individual may insure his or her life with the Church named as beneficiary. For example, an individual accustomed to annual giving of \$500 might purchase a \$10,000 policy which would be the equivalent of some twenty years of continued Church support after his death. If this were intended solely as a bequest, the premiums could be kept quite low. But, by choice of an endowment or other higher premium plan, the Church could potentially benefit at a specified date even if the insured individual enjoys a long life. This latter type of additional guarantee is particularly important where the purpose of the program is to meet definite and known needs for new facilities and construction. Finally, it is possible for a group of individuals to pool their funds to pay premiums for insurance on the life of one or more of their number so as to make possible insurance in a larger amount.

Q. What are the advantages from a tax standpoint to using life insurance in this manner?

A. If the Church is named as irrevocable beneficiary or the owner of the policy, then the individual's premiums or payments may become charitable contributions for income tax purposes.

Q. Can an existing policy be used or must a new policy be purchased?

A. An existing policy may certainly be given to the Church and, here again, there are the same advantages for the Church and obvious tax advantages for the individual. This idea might be especially valuable for the individual whose family is now grown or who no longer has as great a need for life insurance to provide for dependents.

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'The Making of a Prayer Book—1976'

An evolutionary process which might well be called "The Making of a Prayer Book" will take a giant step toward completion on Sept. 11, 1976, when the Minnesota General Convention begins debate on a *Draft Proposed Prayer Book*, the work of the Standing Liturgical Commission.

As far back as 1949 when General Convention gave authorization for the first series of drafts of revised church worship services—to be known as *Prayer Book Studies*—the principle of "trial use" was born.

One contemporary architect of liturgical revision and renewal, the Rev. Massey Shepherd, Jr., sees the roots of the work done by the Standing Liturgical Commission as going even further back—to the Prayer Book of 1892.

"Bishop Parsons of California, who was one of the proponents of the 1928 *Book of Common Prayer*, used to call that book the unfinished business of 1892. The 1928 book," Dr. Shepherd continued, "was done within the tradition of an American church constituency."

"Since that time there has been the experience of the Depression, the Second World War, new ways of leadership within the Church, and a far greater interest in ethnic and minority groups within the Church than ever before. So in our work we've had to consider the Church as a whole, not as a segment or collection of segments."

The *Draft Proposed Prayer Book* is already being referred to as "The February 2 Book" in much the same way as *Authorized Services*, 1973 became "The Zebra Book" and the 1970 *Services for Trial Use* became known as "The Green Book."

The Rev. Leo Malania, coordinator for Prayer Book revision, traces the evolution of the *Draft Proposed Prayer Book*: "The series of Prayer Book studies, beginning in 1950, were preliminary studies, each centering on a specific service or act."

"In 1967 the 'Liturgy of the Lord's Supper' was authorized for trial use, and three years later a portion of that book was incorporated in revisions made by a draft which became known as 'The Green Book.' That book was authorized for use along with the additional material it contained as a draft." Each successive step, Father Malania says, has been a revised draft which has incorporated changes while preserving some portions of earlier work.

"In 1973 *Authorized Services* was distributed throughout the Church and from that, from questionnaires, interviews, consultation, and other sources has come the *Draft Proposed Prayer Book*."

The next step comes next fall when General Convention will debate and vote on both the book and the SLC's work.

The General Convention has several options:

Option one: Accept the *Draft Proposed Prayer Book*—lock, stock, and barrel without change or modification—and present it for final acceptance at the 1979 Convention. While Commission members believe there is little cause for revision, some admit this is a highly unlikely option.

Option two: Debate the *Draft Proposed Prayer Book* and offer revisions. This would create still another draft book—different from that of the SLC. If the *Draft Proposed Prayer Book* is passed with amendments, a new book will be printed as swiftly as possible. This book will be presented for final acceptance at the 1979 Convention.

Option three: Reject both the book and the Commission's work, thereby raising two sub-options: affirmation of the existing *Book of Common Prayer* or the empaneling of a new liturgical commission charged with finding, and presenting, another draft. This option, too, is viewed as pretty unlikely.

After 1976: If a proposed book emerges from the Minnesota General Convention, it would be available for use during the triennium, along with *The Book of Common Prayer*.

In 1979: The General Convention, meeting in Denver, will vote to accept or reject the proposed book as the standard Prayer Book of the Church. At this vote no amendments or deletions are allowed; only the 1976 version will be considered.

—Thomas R. Lamond

SLC members discuss work

For six days in mid-June, members of the Episcopal Church's Standing Liturgical Commission met at Northwestern Lutheran Theological Seminary in St. Paul, Minn., to put finishing touches on, and make last-minute additions to, the *Draft Proposed Prayer Book*.

Capping work which has intensified over the past six years when two books—*Services for Trial Use* (1970) and *Authorized Services*, 1973—were issued as interim drafts to elicit response, the Commission finally wrote "amen" and gave its work to the printers.

Reflecting on their experiences, Commission members had varied responses:

"Trial use—as a process of revision and renewal—has shown us the great variety of usage in the Church," observed the Rev. Massey Shepherd, Jr. "Our effort has been primarily to bring liturgy into the world and into the Church today."

The Rev. Bonnell Spencer, OHC,

commented on efforts to provide a "traditionally worded" liturgy: "You know what they should do? At the opening service of the General Convention they should celebrate using the first rite, complete with the 1928 canon, and then give away door prizes to those who could spot the changes from the old 1928 service!"

Father Spencer also pointed to changes made to open ecumenical and interfaith worship opportunities. "The ecumenical canon is new, and it is based on one of the revised Roman canons. That, along with use of the ICET texts, provides a common version of documents of Christian worship and should open up new chances for ecumenical worship."

Like other Commission members, Father Spencer affirmed the principle of trial use. "We could not have made the constructive revisions we've made without the principle of trial use. We have ac-

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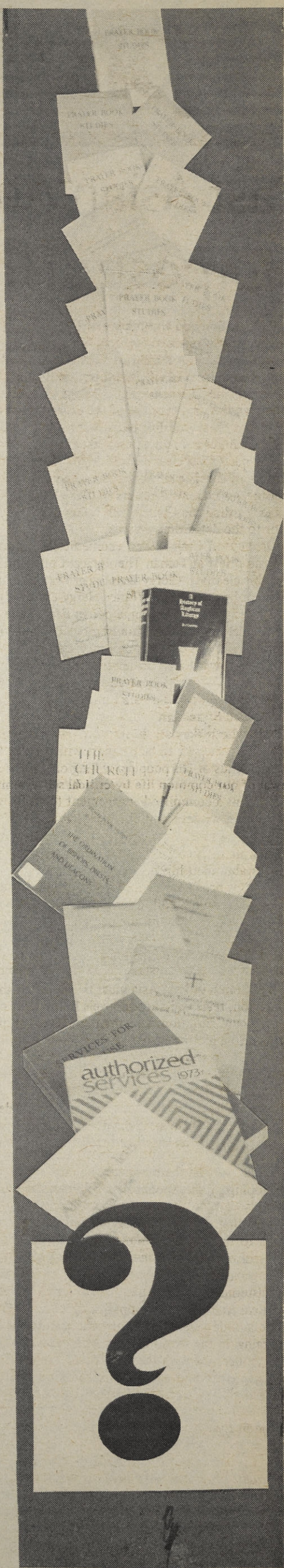


Photo by Janette Pierce

The Episcopalian

East Asian Anglicans consider purpose of theological education

Recognition and acceptance of the reality—that Anglicans and Aglipayans represent but a fraction of one percent of the vast family of East Asian peoples for whom Hinduism, Islam, Buddhism, and Confucianism-Taoism remain the dominant religions—is crucial to an understanding and exercise of the Church's vocation to mission in Asia. And this bears heavily upon a consideration of theological education's structures and content.

The need for a clear definition, or redefinition, of the purpose of theological education today is becoming increasingly apparent. Answers to "Why?" and "For what has God called the Church into being in East Asia?" are prior to the definition we seek.

Dr. Peyton Craighill, an ecumenically-supported American priest at Tainan Theological College in Taiwan, says this clearly: "Clergy training grows out of the needs of the ordained ministry. Since clergy exist only to serve the Church and its mission, a perception of the direction in which clergy training should move depends on a solid understanding of the Church's mission."

A step toward such understanding was taken at Hong Kong, in 1974, at a Consultation on Mission. Bishops, clergy, and laypeople of the Church in East Asia said in an "Agreed Statement":

"He who makes all things new—He who both frees and unites—calls us to be partners with Him in His work and demands of His people a willing obedience and renewal of our common life by critical self-examination. This means a committed engagement to go forward in evangelism, witness, and obedient service, leading to an involvement in the proclamation of the Gospel and a loving sharing with others in their deepest needs and struggles for abundant life."

But this broad and inclusive definition of the Church and its mission has still to be transferred from the minutes of a conference and the paragraphs of a press release into realities.

So the matter of definition comes down to this at the last: our general understanding of the nature and mission of the Church in East Asia must be projected throughout the region, reviewed at local levels in the light of each sub-regional situation, and then converted in practical terms into a picture of the kind of ministry or ministries needed. Then and only then will we be able to define the shape and substance of the theological education necessary to meet those needs.

Integral to the search for a comprehensive definition, but an issue of its own, is the question of the nature and scope of the role assigned to the seminary by that definition.

Today, within the seminaries themselves, awareness is developing of the imbalance of theological education's several formational tasks. Having so long emphasized the need to upgrade the intellectual formation of those called to the ordained ministry, theological educators now realize they have dangerously neglected at least two other areas of formation which may be identified as "ministerial" and "spiritual." The former has to do with practical training for equipping the people of God to exercise a wide variety of ministries, traditional and/or emerging, in the world of East Asia today. The latter is more concerned with the most basic levels of formation in discipleship and apostleship, the kind of formation that has always been identified by the term "asceticism."

One of the most important tasks for theological education in East Asia, as it seeks viability in context, will be to reduce the imbalance between these three categories of formation. The search for a new and true spirituality together with advance in equipping our ordinands with proper skills and tools for leadership in ministry will lead to such a redress. As spiritual, ministerial, and academic formation achieve a more viable balance, progress toward excellence in theological education can be identified.

Although some centers of Anglican theological education in East Asia constantly have an opportunity of sharing common tasks and concerns with a variety of other nearby denominational and interdenominational institutions, there are occasions of Anglican isolation in the region which beg attention and suggest specific opportunities for partnership.

1. Partnership in Concerns and Planning

In fact, some specific instrument for sharing the concerns and plans of the individuals and institutions responsible for the education of Anglican ordinands in East Asia is needed. Bishops are not the only lonely Anglicans. Some wardens, deans, principals, and chaplains in our region live and work in a kind of vacuum as far as contact with fellow theological educators is concerned.

This very report has its origins in the need expressed by several school heads for contact and communication with each other and with the chief pastors of the Church in East Asia in order to identify and share common concerns and for joint planning of education for mission and ministry.

We hope this report may also inspire a concern to establish together some sort of continuing instrument for regional fellowship and partnership in the ministry of theological education.

2. Partnership in Basic Training

Meanwhile, several obvious and specific opportunities for sharing the region's resources should be identified.

For example, *St. Peter's Hall* in Singapore is a potential hostel for Anglican students, Chinese- or English-speaking, from anywhere in the region who qualify for degree programs at Trinity Theological College.

St. Andrew's Theological Seminary, Manila, offers basic courses for the L.Th. The B.Th. at St. Andrew's requires six years, two of which are spent in nearby Trinity College, Quezon City, pursuing an A.A. (Associate in

Continued on page 2

In June I mentioned my move from the Diocese of Western New York to a new job as associate for development/stewardship at the Episcopal Church Center. The move has been accomplished, and the temptation to tell you all sorts of things about it is quite strong. I'll curb the temptation after making one summary statement: The Church Center is an easy and pleasant place into which to move. I already feel quite at home in my office on the seventh floor and want to repeat my invitation for you to visit whenever you are in New York.

A bit of bad news in June was the *Today's Ministry* section of *United Methodist Today* will no longer be published. This highly respected journal was sent free to some 40,000 United Methodist clergy from January, 1974, until June, 1975. In a January, 1975, readership survey, 84 percent of the Methodist clergy said they "usually read" *Today's Ministry*. Some 92 percent reported that the articles were "of interest," and 81 percent said the articles contained "useful information." Even so, *Today's Ministry* was forced to join the ever-growing list of religious publications forced out of business by the economic crunch, especially the threat of constantly rising postal costs. No religious publication today is really secure; all are continually having to contend with the factors that finally bested that excellent Methodist magazine.

Our future here at /PS and *The Episcopalian* appears to be brighter than what lies ahead for most other church-related publications. It's still touch-and-go for us most of the time, but then that's what makes your support, interest, and concern so much more appreciated!

As we bid farewell to *Today's Ministry*, we welcome a new publication for clergy wives: *Talk 'n' Thought*. My wife received a brochure early this summer inviting her to subscribe; yours probably did also. The subscription blank for the new publication is printed in this issue of /PS as a second opportunity for clergy wives to give it a fair try. Wives are also encouraged to send their ideas for articles and topics to the editor, Clara Bing Binford, 8907 Eldora, Houston, Texas 77055.

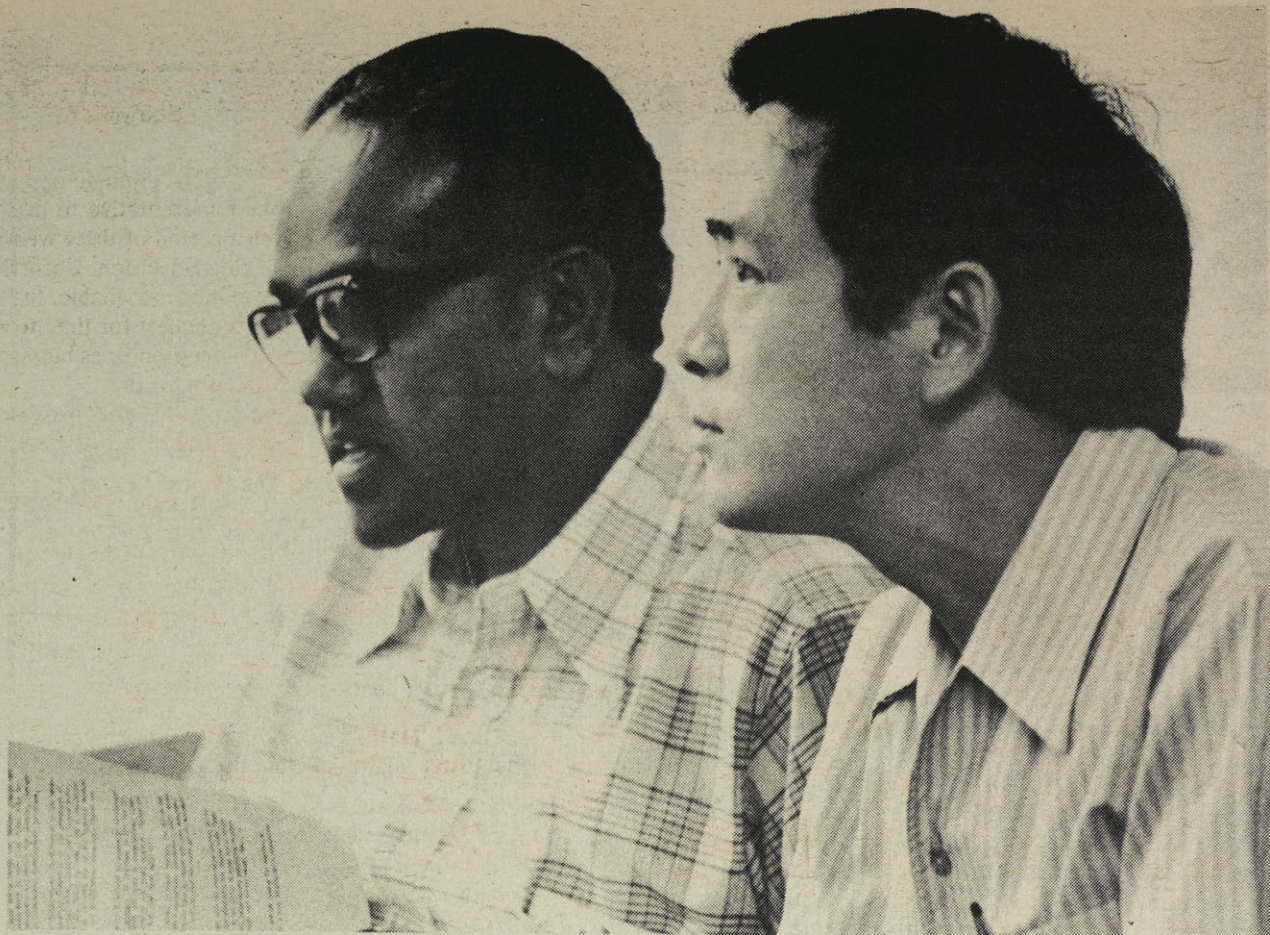
—Dick Anderson

—Jeannie Willis photo



The Theological College, Seremban, West Malaysia, is housed in these buildings. The former verger's house, right, is dorm and mess hall. Classes are held in the dining room of the rectory, left.

Letters to the editor of /PS as well as articles and other communications should be sent to the Rev. Richard J. Anderson, 41 Butler St., Cos Cob, Conn. 06807. Material for the clergy changes column should be sent to /PS Clergy Changes, 1930 Chestnut St., Philadelphia, Pa. 19103.



Dr. Peter Leung, right, Trinity Theological College in Singapore is one of the hard working committee which prepared the report on *Anglican Theological Education in East Asia Today* from which this article was written. He is seated with the Rev. Harry Daniels of the Christian Conference of Asia.

—Jeannie Willis photo

Theological education considered

Continued from page 1

Arts) Title. At present two Papuan clergy are at St. Andrew's in the B.Th. program. One particular value of St. Andrew's is its far-ranging Field Education Program, another is the quality and scope of the liturgical/musical program. The many parallels between Iban/Biduah and Igorot cultures would seem to recommend St. Andrew's as an alternative to St. Peter's Hall for certain advanced students from Sarawak and for the future Kadazan seminarians of Sabah. This year St. Andrew's graduated a Chinese ordinand for the Diocese of Central Philippines; he has just been awarded an Amphlett Scholarship (one of two Chinese in East Asia) to do advanced theological studies at the Selly Oak Colleges in Birmingham, England.

The *House of the Epiphany* in Kuching seems a likely place for some of Bishop Choa's future ordinands in Sabah.

Doubtless other possibilities could be suggested and explored.

3. Partnership for Faculty Development

One of the most obvious and insistent needs emerging from the picture of Anglican theological education in East Asia is that of faculty development. The warden of St. Peter's Hall is the only Asian Anglican now teaching in our East Asian seminaries who holds an earned doctorate. One Anglican candidate for the new D.Theol. from Tainan is presently in residence at Chung Chi College, Hong Kong; two Burmese Anglicans are pursuing the M. Theol. (EA); four of St. Andrew's faculty are abroad, working on advanced degrees or in special programs, while four are doing the M.Theol.(EA) in the Philippines; several Hong Kong clergy are doing post-graduate studies abroad; and several Korean priests are also engaged in advanced studies abroad. But this is not an overly encouraging picture. In terms of depth as well as breadth, Anglican theological education in East Asia must pay more attention to upgrading its theological faculties.

4. Partnership in Expertise

There is opportunity as well as need for sharing theological expertise throughout the region. Dr. Leung (Ecumenics, Theology) and Dr. Albert Dalton (Clinical Pastoral Education) in Singapore; Father Ellsworth Chandlee (Liturgics), Francisco Feliciano (Music), the Rev. Ciriaco Laguuzad (Field Education) in Manila; Dr. Craighill (Liturgics, Practical Theology) in Taiwan; and Dr. Paul Clasper (Church History, Psychology of Religion, Comparative Religion) in Hong Kong are resource persons for the entire region if we are, as good stewards, careful to plan and arrange for visits, cassettes, etc. Library development might be enhanced by training for appropriate personnel at St. Andrew's or by visits from the librarian, Mrs. Linda Laguuzad.

5. Partnership in Special Projects

Possibilities exist for special projects which can be

shared throughout the region or sub-regions. For example:

a) *Visiting Lecturers from the West.* East Asian Anglicans should be able to take advantage of the expertise of theologians from the West (on sabbatical leave, traveling to conferences, etc.) as visiting lecturers. An instrument for communication and planning is needed as well as the will to work together for our common mission.

b) *Study Institutes.* The question arises: would establishment (after careful study and planning) of one or two ongoing study institutes, which might extend roving expertise for the benefit of the Christian mission in East Asia, have value? For some time St. Andrew's Seminary faculty has been considering establishment of a settled and residential institute for *Liturgy and Music in Asia*. The potential personnel and facilities are available, but so far planning has been done only at the local level. Before St. Andrew's proceeds, some regional discussion should take place.

The same is true of the possibility of establishing something like an *Institute for Church Growth and Training in Mission*. This has been suggested by Dr. Craighill in Taiwan. The suggestion merits careful study throughout the region in light of our common commitment to renewal in mission and to the renewal of that education for ministry which will provide its necessary leadership.

Adapted by Jeannie Willis from *A REPORT ON ANGLICAN THEOLOGICAL EDUCATION IN EA TODAY*, a presentation to the April, 1975, Consultation of the Council of the Church in East Asia.



Jeannie Willis is no stranger to readers of *The Episcopalian*, having been associated with the publication since its beginning. Her vast background on overseas mission gives her top credentials as a commentator/reporter concerning what the Episcopal Church has done, is doing, and needs to do overseas. She is a member of the overseas staff at the Episcopal Church Center in New York and edits the *Mission Information* column that appears regularly in *The Episcopalian*.

/PS . . . about books

The Living and Active Word: One Way to Preach from the Bible Today by O. C. Edwards, Jr., *The Seabury Press*, New York, 1975, \$7.95.

Books on preaching and books of sermons are usually published under separate covers. Here the two are fruitfully combined. Samples of sermons following the notes on sermon construction allow for helpful exploration and comparison.

What Dean Edwards hopes to encourage is a dialogue between the Bible and contemporary situations, and he outlines four steps to construct these confrontation situations: 1) in-depth examination of a biblical text, using the best critical methods; 2) selection of a contemporary situation which bears some analogy to the circumstances or the point of the passage; 3) working the two together to foster insight; and 4) delivery of the sermon in a setting which will maximize insight.

Dean Edwards is keen on discussions of sermons following the service, and his program for sermon construction has similarities to Tillich's method of correlation. But in Dean Edwards' hands the existential situations are almost always social and not the inner spiritual torment which concerned Tillich so much.

My particular problem is with the emphasis upon discussion. Not every pastor can foster insight and dialogue any more than every teacher is a good discussion leader. Certainly there is a greater place for the strictly expository and theological sermon than Dean Edwards envisages. Nonetheless, this is a useful book. It should stimulate preachers to re-examine what they do and to experiment with new sermon formats. Preaching in the same old way can produce a kind of spiritual lethargy which dulls the lightning sharpness of the Gospel message.

—Linwood Urban
Professor of Religion
Swarthmore College
Swarthmore, Pa.

The Clergyman Must Be The Leader by the Religion and Community Life Committee of the National Association for Retarded Citizens. Single copies available free to clergy and parishes; copies in quantity available for cost of postage. Write to: NARC, Box 6109, Arlington, Texas 76011.

Ministry to mentally retarded parishioners is the topic of this booklet, published as part of a continuing information program sponsored by the Civitan Clubs of North America. Prepared by NARC with representatives from all faiths and denominations, the publication is aimed at assisting clergy in working effectively with mentally retarded persons and their families. While the authors stress the clergyman's role as leader and focal point for all congregational involvement in the field of mental retardation, they also point out what congregations can do to help. The booklet contains a bibliography of books, pamphlets, films, and cassettes available to assist in this special ministry.

Institutions and Programs of Anglican Theological Education in East Asia

1. *Burma*
 - a) Holy Cross College
 - b) Emmanuel Divinity School
 - c) St. Peter's Bible School
2. *Singapore and Malaysia*
 - a) Trinity Theological College, Singapore
 - b) St. Peter's Hall, Singapore
 - c) The House of the Epiphany, Kuching
 - d) Kolej Theoloji Malaysia, West Malaysia
3. *Hong Kong and Macao*
 - a) Hong Kong Union Theological College
 - b) Chung Chi College
4. *The Philippines*
 - St. Andrew's Theological Seminary
5. *Taiwan*
 - Tainan Theological College
6. *Korea*
 - St. Michael's Seminary
7. *Japan*
 - a) Central Theological College
 - b) Bishop Williams Theological Hall

/PS Practical matters . . . finding a job

by James L. Lowery, Jr.

Placement is again our subject. The Rev. Richard K. Martin, after two tours abroad in East Africa, finally found a position as rector of All Saints, Belmont, Mass., a middle-class suburb outside Boston and bordering on Cambridge. Here follows his tale of the difficulties he encountered and the things he learned.

Finding a job in the Episcopal Church can be a frustrating experience. Too many clergy want the too few available and viable positions. No longer do opportunities fall in the laps of the competent. If a clergyman wants to change, *he must take the initiative*. If he is already employed, he must proceed with discretion. Although the bishop may be helpful, neither he nor his staff has sufficient time to work on one's need to change.

Deciding to Change

After serving two rewarding tours of duty in the Province of Tanzania, East Africa, I felt the time had come for a change. I became increasingly aware that letters I wrote to friends, including bishops, would not get me a job. In several months' correspondence, I learned that where once seminaries and bishops and their staffs had considerable influence to place clergy, the power to select has shifted dramatically to the computer, the search committee, the parish profile, and sheer effort to influence the laity. Where in days gone by the ability to preach profoundly and to lead the church put clergy in a position of strength, in the 1970's laity are suspicious of clergy, particularly those looking for work. They want "safe" rectors, ones who will not challenge but rather please the majority of the congregation.

With some of these things in mind, and some yet to learn, I returned to the United States and continued the search which would last a further six months.

Your Personal Profile

As a parish needs a profile, a consultant, and a search committee, so do job-seeking clergy. For the clergy, the profile consists of the computer printout, the resume, and the tone of the letters of recommendation written on their behalf.

It is essential for you, as a job seeking clergyman, to realize that perhaps for months these will be the only documents a search committee will have regarding you before you meet its members in person. Consult a proper source before writing your resume, then show it to a few friends who have done some hiring themselves. Keep the resume brief—about one page is sufficient. Committees may receive as many as 200 resumes. Be honest, but be careful not to write in a way which may be misunderstood. For example, when part of my ministry in the late 1960's (between tours in Africa) was with the young counterculture, I wrote that in my resume rather than saying I had worked with the radical left.

The Clergy Deployment Office at the Episcopal Church Center will help you evaluate and update your computer printout; we change in our views of ourselves over the years. Remember also that each year you bring the printout up to date is one more year of experience.

Unbeknownst to many clergy, the Deployment Office sends a small, descriptive list of available positions to each diocese every other month. Parish names are disguised by a computer number, but you may request that your printout be sent to any place on the list. If you are employed, the cost will be \$1 for each printout sent. The system would be vastly improved if more vacant parishes could be urged to be put on this list so clergy would benefit from the computer as parishes now do.

Unfortunately, the computer printout sometimes works against clergy. If a parish profile calls for someone under 50, a qualified candidate of 53 would not be considered. My computer printout indicated a low minimum salary so I might be considered for a good job in the domestic mission field. This figure was misinterpreted by a large, fairly affluent parish which thought the low figure applied to it as well. Your resume gives you the opportunity to elaborate and choose your own words.

The printout and resume must fit somehow into the parish profile. Search committee members are looking for people they want and not necessarily what they ought to have. What may seem to be an exciting past on your part may well threaten the daylights out of a calling committee.

Support Groups

As a vacant parish needs a search committee and some advice in the form of consultation, so job-hunting clergy need support groups and at least one person who has professional expertise in obtaining a job. If you are

looking, tell as many people as possible. Clergy associations list vacancies and sometimes job descriptions. Keep a file on all leads and go through it from time to time to make sure you are following the leads.

Friends and acquaintances can be supportive during your search. Share with them what you are going through; this will help your morale and may turn up a new lead. Report to your bishop from time to time so he knows where you are in the process. Make sure at least two of your recommendations reach any search committee interested in you; this helps to keep your name before them.

The Search Committee

Often months of utter silence pass between the time you send your resume and printout (or someone sends it for you) and contact by the search committee. Or you hear, usually through the grapevine, that someone else has been called. Be prepared to wait! Unless you are the top candidate or runner up, communication between the committee and you will probably be abysmal. Committees usually have no paid secretarial help; in fact, they probably will avoid using parish office staff in order to keep their proceedings separated from normal parish life. Besides their time-consuming work on the search committee, members have jobs. Accordingly, don't expect much communication until you're on the "short list" after a screening period.

When the search committee contacts you, it will often do so by phone. The members will probably want you and your wife or husband to meet with them in their territory. If you are concerned about who will pay the bill, you should make this clear before making the trip. Don't hesitate to mention it if they do not. This can be a good test about how they may behave after you become their rector. If they do not offer, ask them to send you as much material on the parish as possible and a list of the search committee members' names and positions.

Confirm all phone conversations with a letter. Phone calls, especially those received in the evening or in the dead of night, can easily be misunderstood.

On the whole, my wife and I found search committees to be cordial, well prepared, and usually a good representation of the parish. Those which had used a consultation service tended to be better prepared for the interview.

A modicum of self-confidence is essential for you to perform well while you are meeting with the search committee. If you are applying for an attractive job, you can begin by feeling good about being one of the last two or three of a long list. Remember you are looking just as hard at these people as they are looking at you. The trial goes both ways, even in the present buyer's market. Be prepared to meet socially with committee members, their spouses, and sometimes their friends.

If you come from a far distance, you may be asked to preach in a neighboring church. I would resist sending just a tape of your sermon to a search committee.

We found that search committees do not want the spouse to be an unpaid employee, but they do want to be sure that she or he is at least supportive of your calling.

When you return home, don't forget to write thank you letters! Not only is this good etiquette, it also opens opportunities for more communication.

Your Evaluation

If the parish is adequately represented in the search committee, you will be able to make a fairly adequate evaluation of what to expect in the parish. After each interview, write a summary of your impressions. Consider how you were treated as a person. Were the search committee members able to ask you delicate questions with sensitivity? How did they handle conflicting opinions with you and with themselves?

Finally, after each interview, make an evaluation of yourself. Check over the interview with your spouse. Consider how you answered certain questions and how you can improve the answer the next time around. You will be surprised at how many of the same questions are asked by every search committee.

The Call

Most churches begin serious negotiations with the final three candidates. When you are invited to participate in this stage, you can easily interpret this as an actual call. Do not be deceived. The telephone call which says, "We want you," is often made to three people simultaneously.

When you receive this telephone call, express your gratitude and ask what "we want you" means. Ask if this is indeed an official call and that no one else is being called. Then ask the caller to confirm by mail. The per-

son who has been called should be given an opportunity to meet with a committee representative to discuss a contract and then be given a period of three weeks or so to think it over before making a decision. Unfortunately, with the wealth of good candidates available, the search committee may interpret the request for time to make a decision as either a sign of indecision or as biding time to see how other prospects are progressing.

Do not cut off negotiations with other prospects until you and the clerk of the vestry have signed a contract or letter of intent.

The Episcopal Church in this highly mobile age desperately needs a set of agreed standards to insure smooth transitions for both parishes and clergy. The Church needs to use skilled, paid consultants who can help the clergy make a change with a minimum amount of trauma.

NEXT TIME. The reactions and learnings of the search committee chairman from the same parish.



Fabian-Bachrach

The Rev. James Lowery is executive director of Enablement, Inc., a clergy ministry development agency which is communicator, consultant, and catalyst to clergy support groups and systems. Feedback, criticism, and suggestions about this column are welcome. Write Enablement, 8 Newbury St., Boston, Mass. 02116.

/PS . . . Response

We encourage our readers to write letters to the Professional Supplement, either commenting on articles or on any other topic of mutual interest to clergy and their families. If you keep them short and to the point, we shall try to run as many as possible. We're looking forward to hearing from you. And while we won't run anonymous letters, we shall refrain from publishing your name if you so request.

Dear editor:

I would like to write a short reply to the Colorado clergy wife to assure her she is not the only one in the loneliness boat—nor is the loneliness and spiritual void symptomatic of just the clergy wife. Doctors, salesmen, seamen and soldiers, travelling circus clowns, movie stars and many other people travel as part of their daily work, or are on call at strange hours of the day and night, leaving their wives alone.

I have been through this void also, and after moaning and groaning and getting a good physical examination (that's important) got a grip on myself and created my own life with my own interests. During the time the children were small I helped out in the nursery school and learned to bake bread and read and read, novels, history books, psychology, you name it, so that when my husband came home I had something interesting I could talk about—eliminating constant discussion of household problems. (I have a clergy wife friend who reads one dirty book each summer, which gives a great secular outlook on life.) When the children got into school I also went back to school and then started working part time. I am not dependent on my husband for entertainment or spiritual life—I have my own because I created it myself.

Our relationship is much better because he does not feel guilty about leaving me or the children to do the work he feels called to do. Being a clergy wife is just like being the wife of any man—you have to work at it if you really care.

—Don't sign me either

A COMPELLING INVITATION TO CONCERNED CLERGY AND LAITY.

This November the Ad Hoc Committee on Clergy Development will present its long-awaited report on "Resources for Clergy Development." The report, three years in the making, was sponsored by The Episcopal Church Foundation.

Beginning in 1972 this group of clergy and lay compensation experts began to test various ways to improve clergy compensation in six sample dioceses. They soon discovered that compensation, accountability and stewardship are closely interrelated in their effect on the quality of parish life and the development of parish leadership.

It became clear that each diocese would require its own special techniques. That no single plan could be uniformly useful. Now the Committee is eager to report to concerned clergy and laity what it has discovered. And what churches are doing to meet this timeless problem.

For reasons of geography and anticipated attendance, two identical conferences will be held : in Phoenix, Arizona, on November 11th and 12th and in Atlanta, Georgia, on November 13th and 14th.

Because attendance must be limited, we invite you to send in this coupon as soon as possible. Participants will pay for their own transportation, plus a registration fee that covers partial room and board. The balance of the expenses will be covered by The Episcopal Church Foundation.



**THE AD HOC COMMITTEE
FOR CLERGY DEVELOPMENT**
815 Second Avenue—Room 400
New York, New York 10017

Name_____

Address_____

City_____State_____Zip_____

I am interested in attending the Resources For Clergy
Development Conference in :
☐ Phoenix, Nov. 11-12, or ☐ Atlanta, Nov. 13-14

SLC members reflect on their work

Continued from page 12

tively encouraged response and comment, which has led to creative revision."

The Rev. Louis Weil of Nashotah House, not an SLC member but a member of the Initiation Committee, lamented how few people had used the 28 *Prayer Book Studies*: "The studies have been helpful for those who have read them, but the number who have made that effort is not, at

least in my experience, large. Much of the material in them remains unfamiliar to many."

Professor Weil said the chief thing he learned while working on liturgical revision was "all of us—clergy and laity—have tended to take the whole liturgical heritage for granted rather than really understanding its inner dynamic."

He said he thought two of the most important changes in the

new liturgy were "an underlying theology of the Sacraments" and "liturgical norms which are not clerically dominated."

Bishop Morgan Porteus, Suffragan of Connecticut, described some of the interaction within the SLC as the drafting process neared its final stages: "It was sort of a tug of war. I mean that in a positive way. Massey Shepherd's will didn't always prevail; neither did

Chilton Powell's." [Bishop Powell, SLC chairman, could not be reached while this article was being prepared.]

Bishop Porteus praised Dr. Shepherd: "He's given the Church a gift of himself—his own talent—that will stand for a long time as a treasure."

The Rev. Leo Malania, coordinator for Prayer Book revision, summed up his feelings in a July 10 letter to bishops, priests, and deacons: "Though you have not always agreed with the Commission's work, and though some of you have aimed your more caustic arrows at the coordinator as the official target, I was never made aware of personal hostility."

"Quite to the contrary, you have taught me to overhear a 'deflected sweetness' in the rare instances of personal rancor."

The book, Father Malania said, "will indeed, God willing, be a common *Book of Common Prayer*, produced in common for common use."

—Thomas R. Lamond

Two good books on liturgy

The Rhythm of God, A Philosophy of Worship, Geddes MacGregor, \$5.95, The Seabury Press, New York.

As Episcopalians prepare for General Convention 1976—when a vote will be taken on the Prayer Book revisions which the Standing Liturgical Commission and, indeed, the whole Church have been working on for so long—we are exploring and expressing our feelings about the experience so far. All too often the response is a vague "I like this service" or "I don't like that one" without a clear knowledge or expression of why we do or don't. Geddes MacGregor's *Rhythm of God* should be a great help to all of us in reaching good decisions. The book explores what constitutes good worship and enunciates the seven philosophical concepts underpinning the author's conclusions.

Surprisingly, this book is anything but dull. Dr. MacGregor uses funny, outlandish examples to drive home his points. Rather than taking an extreme stance on any side of the revision question, this philosopher explains where innovation is good—even necessary—and at the same time reveals where and when change can be truly damaging to worship and worshippers.

On the whole the author's thesis is clear and well stated. He does, however, occasionally forget that a layperson might be reading the book and, in at least one case, filled a sentence with six-syllable words—derived from Greek—which sent me to the dictionary. This is probably as good for my soul as for my mind and easily forgivable since the book is so good.

I do regret that Seabury didn't publish *The Rhythm of God* in paperback. It would be an excellent basis for a parish worship committee's study; but each member would need a copy, and the hardback price is too high for most committee budgets. Buy it for your parish library and publicize its arrival on the shelves.

—Martha C. Moscrip

Liturgical Change: How Much Do We Need? Leonel Mitchell, paperback \$3.50, The Seabury Press, New York.

Unlike Geddes MacGregor's *The Rhythm of God*, Leonel Mitchell's book is definitely designed for group and individual study. The writing is clear, raises pertinent questions, and includes a wealth of background on liturgy and liturgical revision.

In his introduction to the six chapters of discussion, the author says, "This study guide is designed to help individuals and parish groups to deal with liturgical change. It is not a rationale for, nor defense of, any particular set of proposals for such change. . . ." This is true although Dr. Mitchell's own admission of general support for the proposals of the Episcopal Church's Standing Liturgical Commission is fairly evident.

I found some of the material on "common prayer" particularly intriguing and enlightening. The author feels, for instance, that intercessory prayers particularly need revision from time to time—"not only so that they do not say the wrong thing but so that they actually do pray for the needs and concerns of the contemporary Church."

The section giving examples of attempts to rewrite old prayers and/or compose new ones makes clear the awesome job and the hard work which

Commission members have faced. It also explains why some of us have problems praying old and/or new prayers in the various liturgies.

How much choice will we have in the final revision? Dr. Mitchell points out that we must not only answer the question, "How much flexibility do we want?" but also, "How much can we handle?" In the author's words, "What is necessary for us all is to look critically at our forms of worship, both 'traditional' and new, and see how they

can be vehicles of our offering of our best to God."

The book includes a good leader's guide, which covers a study session for each of the six chapters and a list of books for further reading. Some parishes may find this book an expensive investment if study groups are large. Most parishioners, however, could buy their own copies. Sometimes a commitment of money as well as time encourages better attendance and more dedicated study. —Martha C. Moscrip

Will you sponsor a child like Raimundo?

Raimundo lives in Brazil and was eight years old when we took his picture. His home is a two room shack made of mud and sticks. He shares the house with his mother, a grandmother, two brothers and three sisters.

His father has left the family and can contribute only pennies a day to help support the children. Raimundo's mother is unskilled and must take in washing to earn a little money to help care for her youngsters.

A shy but affectionate little boy, Raimundo is unusual since only he and two other children in the family are interested in school. But Raimundo *wants* to learn and all he needs is a chance—help with textbooks, suitable clothing, school fees—more nourishing food—medical care . . .

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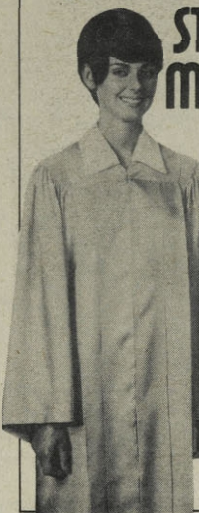
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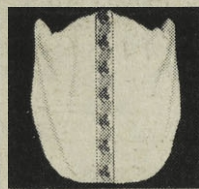
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Partners in Mission



Phase two of Mutual Responsibility and Interdependence (MRI) was born in Dublin at the second meeting of the Anglican Consultative Council in 1973. The Council members christened it, properly and accurately, "Partners in Mission." But, just between you and me, what it really is is MRI:2.

Just one item on a crowded agenda, it created no particular sensation. No fireworks lighted the sky; no trumpets sounded. Not then. Not yet, in fact. While I'm not a prophet, I do predict it will turn out to be this—and maybe next—decade's most significant blueprint for world mission.

In its Report, the Council introduced MRI:2 this way: *The oneness of the missionary task throughout the world has been emphasized in recent years in all parts of the Christian Church. The emergence everywhere of autonomous Churches in independent nations has challenged our inherited ideas of mission as a movement from "Christendom" in the West to the "non-Christian" world. In its place has come the conviction that there is but one mission in all the world and that this one mission is shared by the world-wide Christian community.*

The responsibility for mission in any place belongs primarily to the Church in that place. The universality of the Gospel, however, and the oneness of God's mission mean also that the mission must be shared in each and every place with fellow Christians from each and every part of the world with their distinctive insights and contributions The oneness of the missionary task must now make us all both givers and receivers.

MRI:2 is then set forth at some length. In all candor, this average reader was not turned on by the verbiage. Yet in encounters with people who had participated in the Dublin meeting—and later with those who took part in the first of the Partners in Mission Consultations—a new enthusiasm and excitement sparkled and twinkled from their very pores.

Obviously I'd missed something. So I went back to the Report to re-read it. Some of it began to seep through: *The aim is a relationship of partnership through mutual consultation, a people-to-people approach as between members of a family of Churches, with a flexibility which corresponds to the varied nature of the member Churches of the Anglican Communion. . . .*

Now you're talking! Here, too: *All Churches have needs which others may help to meet and resources in which others may share. These needs and resources are not only material but spiritual. Each Church should witness to what it has experienced of Christ in its own situation. It will thus provide inspiration and encouragement to other Churches. . . .*

Hmm. . . . Sounds pretty good, actually. Maybe I just didn't take it in the first time. But it is still just rhetoric. How do we realize such an ideal? Back to the Report, which recommends: *Each Anglican Province or Regional Council should take the initiative in inviting those [Churches] whom it wishes to be its*

Partners in Mission . . . to participate as consultants in its planning process, to share the experience, and provide the perspective which can be contributed by Partners from outside the area. The fact of co-responsibility should also permit Partner Churches to raise questions regarding the nature and objectives of the projects proposed The process of joint consultation will demand from each Church that it share with others not only a set of isolated projects but the content of diocesan and regional mission within which these projects have meaning and purpose.

Projects? You mean we're back to lists of projects? I thought that was a no-no now. What cooks here? The Report explains: *The MRI Directory of Projects was begun after Toronto, 1963. Churches submitted requests in the form of projects, and these were circulated to all member Churches for support. The planning and sharing of this information contributed to the development of a new approach to cooperation in mission within the Anglican Communion.*

The MRI concept has, however, been too largely identified with projects, and this, in turn, has led to a "shopping list" mentality. The Directory of Projects has become increasingly less effective both as a means of planning and as a means of support . . . accounting for only about 4 percent of the total funds received by dioceses from outside sources The method became inflexible . . . and often dependent upon the special interests of the supporting agency. . . . The new styles of cooperative Partnership are designed to overcome the weaknesses of the Directory system.

May be. But how? Even re-reading the Report didn't really answer this question for me. Attending a Consultation did—at least, in large part. So come with me to Singapore where the Council of the Church in East Asia is holding a Consultation. O.K.?

EAST ASIA—just as a geographic region—boggles the mind. Add the maze of its history, the taut political situations, the Babel of languages, and you come close to total confusion.

When the Council of the Church in East Asia (CCEA) meets together, you have, geographically (see map, page 16): Malaysia, Singapore, Hong Kong, Taiwan, South Korea, and the Philippines.

You don't have Burma. Although the Province is a CCEA member, Burma's political isolation proscribes sending delegates out to meetings. Indeed, it prevents sending men out for theological education. The Church—some 100 priests reported to be serving some 30,000 adult Anglicans in four dioceses—was represented, however, by Bishop Chandu Ray, the Archbishop's Commissary whose base is in Singapore.

You have seven dioceses which are under the Archbishop of Can-

ALTHOUGH BISHOPS meet annually, this is the first time in four years that priests and laypersons from Malaysia and Singapore, above left, have met. Bishop Chiu Ban It, above right, volunteered to host the meeting at the last minute.

terbury: three in Korea, three in Malaysia, and Singapore. You have four dioceses constitutionally attached to the Church in the U.S.A.: three in the Philippines and the Diocese of Taiwan. You have the Diocese of Hong Kong and Macao; although separated now from the Church in China, it still is subject to the Canons and Constitution of the Chung Hua Sheng Kung Hui.

You have the Iglesia Filipina Independiente, linked by Concordats with Churches throughout the Wider Episcopal Fellowship and a full member of the CCEA. With well over 3 million members, the Philippine Independent Church is over 10 times larger than all the other East Asian Anglican Churches put together.

You have work going on in all these places in well over a dozen languages. Often at least three—Tamil, Malay, and English, perhaps, or one of at least four different Chinese dialects—are used in one congregation.

You have places where Christianity is barely tolerated and would be ousted instantly if it attempted to evangelize Muslims. In other places, it is benignly tolerated as toothless and harmless. In the Philippines, on the other hand, you have the only Christian majority to be found anywhere in Asia.

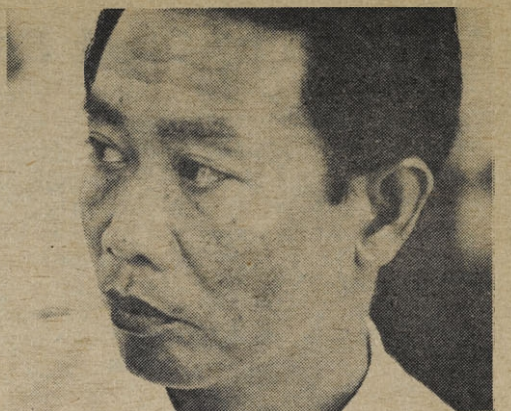
You have governments whose policies play a constant role in the Church's life. The Bishop of Sabah—a Tamil and not a native of Sabah—needs a work permit, and no one knows if it can be renewed next August. This meeting, long scheduled in Kuching, had to be transferred at the last minute to Singapore because permission was denied to meet in Kuching. When one government ceases to "recognize" another, travel between the two is impossible.

While one really good East Asian seminary may seem good strategy and stewardship, is it if you can't be sure that students from the whole region will be able to attend? (When the CCEA elected a coordinator at this meeting, an important consideration was who—of what nationality—could travel freely to all member Churches and dioceses.)

You have heaps of history, little of it known to the average North American, much subliminal to many of the Church's problems. You have unfamiliar names to trip your tongue. Will I ever, for instance, be able to pronounce—without sounding like a bad ethnic joke—the names of three bishops—Choi, Chhoa, and Chiu—not to mention Mr. Cheng and Mr. Cho and Father Chung. No! that's Yong Ping Chung, so he's Father Yong.

Continued

The Report of the Anglican Consultative Council is available for \$1.75 from:
Seabury Bookstore
815 Second Ave.
New York, N.Y. 10017



Special Report by Jeannie Willis

You have the chairman, the Rev. F. David Chaplin, calling the Consultation to order. His awesome title—Principal Assistant to the Secretary General of the Anglican Consultative Council in London—is offset by his mild, unflappable manner and his rumped, well-loved-teddy-bear appearance. He immediately sets the stage. He reads “our text” from the Anglican Consultative Council Report. Recognizing it, I’m free to hear what it means: Mission today is the work and the responsibility of each Church in its locale or nation. Other Churches, invited by that Church to be Partners in Mission, sit with it to look together at whatever that mission may be and find ways to help do it. Not do it for them but help them do it. He then reviews briefly the other Consultations held so far, calling our attention particularly to the “Hong Kong Statement” drawn up by the CCEA in November, 1974. Because this played such a star part in this Consultation, I quote it here, in part.

It is not easy to establish a common order of priority in each area of our region for both demands and resources vary. In recalling each diocese to mission, we recommend to church leaders and people, working in partnership in each place, acceptance of the following guidelines as the basis for planning their mission. We believe these guidelines indicate the avenues along which God is calling His Church in Asia at this point in history to direct its thinking and obedient action.

RENEWAL involves a critical look at our theology and its relevance to the society in which the Church is placed; spiritual life, church structures, use of resources; ecumenical relationships; communication between dioceses and between diocese-parish-people; church growth; so that

EVANGELISM may make the Gospel of Christ known to all men in terms they can understand and lead to a fulfilling of the prophetic function of the Church at both the national and local levels—that is, to have dialogue with those of other faiths, ideologies, and cultures, not forgetting

FRONTIER AND SPECIAL MINISTRIES TO OUR NEIGHBORS, and: our need to help our fellowmen to achieve their rights to life, dignity, and liberty in a pluralistic society. All this demands

LEADERSHIP TRAINING with the need for a critical look at our facilities, methods, and content of both clergy and lay training; our use of modern means of communication and talent.

With the overture concluded, the time had come for presentations, a two-day process. Each CCEA member had completed a long, complicated questionnaire, copies of which were stacked on our laps. The bishop or one of the delegates from each place drew us a word-sketch of his country and supplemented the statistical data and needs briefly described in the questionnaire.

All my wits were required to listen for the next two days. I fought numbness as need after need after need was described, and I tried, less and less successfully as the

hours passed, not to be snap-judgmental.

I wished I’d done even more homework so I could more agilely catch what was behind remarks like “in the event that Bishop Savarimuthu is left to carry on alone at Seremban. . . .”

I had to balance the internal conflict over what was happening in these last days of the fighting in nearby Cambodia and South Vietnam, making the transition from

the screaming headlines, “Saigon Falls,” to the careful non-mention of the situation in Taiwan just this few days after the Generalissimo’s death.

I perceived gradually that this was the first time the East Asian dioceses had heard all this about one another and that it was even more difficult for them.

This, then—greatly syncopated—is what we heard:

Continued on page 16

OVERSEAS PARTNERS Canon Charles Rich, Australia, and the Rev. Joshua Kominami, Japan, listen to debate, above left. Delegates from Hong Kong and Taiwan, above center, including Bishop Gilbert Baker of Hong Kong and Bishop James Pong of Taiwan, at far right, pose for a picture. Bishop Porfirio Dela Cruz, above right, was elected coordinator for the Council of the Church in East Asia.



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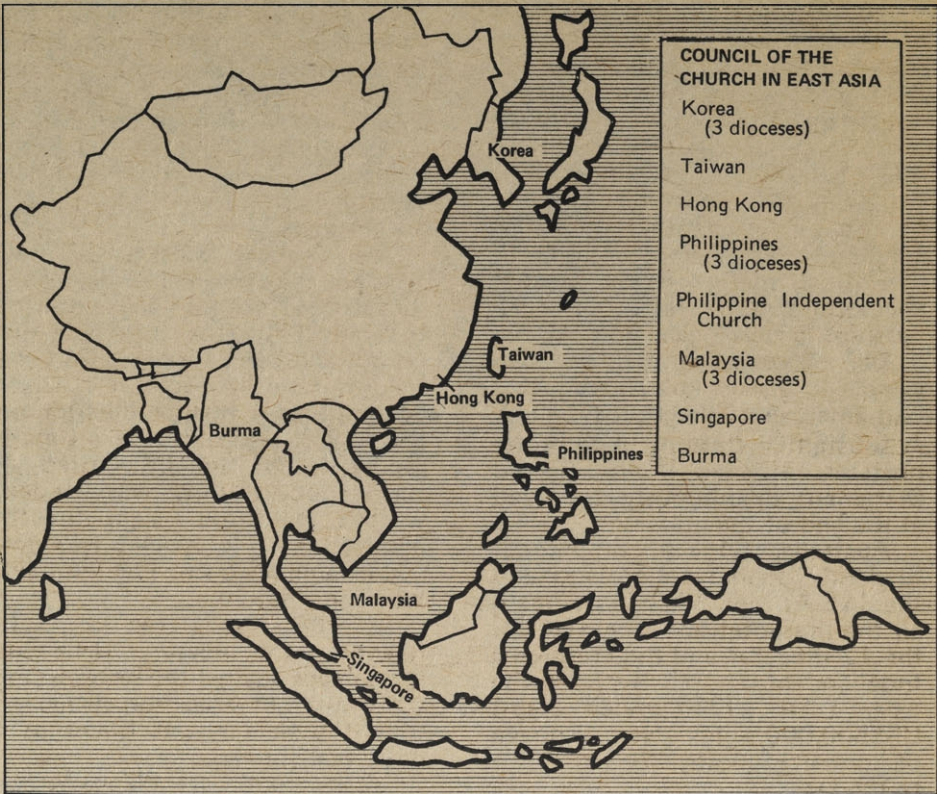
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Council of East Asia Meets *Continued*

MALAYSIA—SINGAPORE: TOTAL ANGLICANS, 140,000
SABAH: Greatest need is for clergy because work permits of expatriates have either been terminated or not renewed. The former complement of 25 is reduced to six full-time and four "supplementary" priests. Emphasis is on training laity; preparing lay readers is the top priority.
A road of sorts has been completed into the Interior Mission in rural Sabah where work includes schools and community medical care. A Land Rover is needed to save the bishop a three-days-each-way trip by dugout and on foot.
Sabah's third priority is to establish a commercial school for students who don't meet academic requirements for secondary schools. No vocational or business training is now available, and the unemployment/idleness of young people creates the obvious social and economic problems.
KUCHING (Sarawak): Two-thirds of the work in Sarawak is in rural areas, in small, scattered congregations among the Iban population. The House of the Epiphany, near St. Thomas' Cathedral, Kuching, is preparing 12 men for ordination. This theological center has diocesan priority for extending its buildings, a library (none now), and bursary support. Two expatriate professors do all the teaching; they need the help of an expert in Christian Education and an Asian Studies specialist. (Can be shared with Sabah.)
The diocese owns valuable land in the middle of the city of Kuching and has an approved development plan for it. Estimated total cost of the project is US\$5 million, but a loan of US\$880,000 will launch the project. The government may expropriate the land because of its central location if development isn't begun soon.
PENINSULA (West) MALAYSIA: Must educate local clergy as soon as possible because the government policy of "Malayanization" demands the rapid replacement of expatriates; 10 of the 21 priests are now expatriates. Top diocesan priority, therefore, is funds for a new theological "kolej" in Seremban. Professors are needed and can get short-term working papers.
At Ayer Itam, Penang, work among Chinese adults and young people is steadily increasing. The mud walls of the church and hall, put up during the Japanese occupation, are crumbling dangerously. The community also needs a residence for the Chinese woman parish worker.
In Klang, a diversified and creative community service program urgently needs additional support. Just a few miles from Kuala Lumpur, this hectic seaport reeks and reels with humanity at its lowest ebb. The social work being done at St. Barnabas' is the only avenue of evangelism in this Islamic area.
SINGAPORE: Self-supporting and deeply involved in the charismatic movement and development of "New Testament Ministries," the diocese has an over-abundance of non-English-speaking clergy, but lacks English-speaking priests. Because of visa complexities, the diocese wants personnel for short-term service, particularly specialists in Church growth and renewal ministries.
Although constantly frustrated by its financial inability to respond to frequent invitations and opportunities for new congregations, the diocese volunteered to withdraw its requests for new church buildings and sites.
All four dioceses stressed the need for "cassette ministries" as a practical way to distribute information and educational materials.

THE PHILIPPINES: 70,000 ANGLICANS, 3 MILLION AGLIPAYANS
National priority for the Philippine Episcopal Church is the endowment fund for St. Andrew's Seminary, Manila, educational center for the Episcopal and the Philippine Independent Churches.
THE NORTHERN DIOCESE: First priority is a major community development project, part of the 10-year program for self-support. Funding has been asked of the Church in Canada, and the Consultation endorsed it as a top priority. The diocese also needs a Single Side Band (transceiver system) for more effective direct communication throughout the widely scattered congregations in this mountain province.
THE CENTRAL DIOCESE: Seed money is needed to generate financial support and income-producing programs as part of its self-support plan. Second priority is housing in Baguio to rent to retired church workers.
THE SOUTHERN DIOCESE: Works with the Tirurai people in the Upi highlands and around the port of Zamboanga. The most urgent need is for a specialist in Christian education for a five-year program being developed. The 1976 Church School Missionary Offering will help support this, but finding the person to plan and direct the program is imperative.
THE PHILIPPINE INDEPENDENT CHURCH: Has 28 dioceses, 48 bishops, and 458 priests. Seceding from Rome in 1902, the Church was deprived of all church buildings by a 1906 supreme court decision. The Church started anew and for the next 45 years had only informal theological training. Presently 80 PIC ordinands are among the 155 students at St. Andrew's, Manila. First priority is a Christian education and stewardship program to offset the prevailing practice of "stole fees." Next are a clergy pension fund, a missionary expansion program, the survey and titling of Church lands, a program of evangelism and service, and a loan to build a national Church office.

HONG KONG—TAIWAN: TOTAL ANGLICANS, 25,000
HONG KONG: Churches here are expected to make large contributions to the Colony's total educational program and are also much involved in social service. New Anglican parishes have been built around these and around youth clubs. The government subsidizes Christian schools and allows the Church to appoint principals and conduct religion classes. Principal needs are for three school chaplains and for buildings for Kindly



Light Parish, Kowloon, and St. Joseph's, Kam Tin, in the New Territories.
TAIWAN: Only 20 years old, the Church in Taiwan was begun to serve Mandarin-speaking Chinese from the mainland. Although still extremely small, the work now includes several Taiwanese congregations. First priority is for a medical doctor to serve in a key clinic. Although there are excellent Taiwanese doctors, the brain drain diverts them to high-salaried jobs in North America. St. John's and St. Mary's Institute of Technology, a major diocesan institution, needs teachers of engineering and industrial textile design.
HONG KONG and TAIWAN also propose a joint project for a revision of the Chinese Prayer Book in order to make it truly Chinese instead of the literal translation of American and English Prayer Books it now is.
SOUTH KOREA: 15,000 ANGLICANS
Tae Han Song Kong Hoi, the Anglican Church in Korea, now has three dioceses: Seoul; Taejon, formed in 1965; and Busan, formed in 1974 out of Taejon.
National Priorities are: First, St. Peter's School for mentally retarded children. Opened in 1974, this is the first time a Christian denomination has attempted this kind of service anywhere in Korea. Second, major assistance for the new Diocese of Busan, seemingly the victim of insufficient planning and strategy. Busan asks for support for existing work and also for money to begin both community service and mission-oriented work in new areas. Third, "Publications." Fourth, St. Michael's Seminary and Conference Centre.

SEOUL: Submitted no projects. Nor, for that matter, did the bishop attend.
TAEJON: Priorities are a training center for lay leaders in Taejon, a hostel, workshop and chapel in Yusong as a self-help facility for widows and indigent youth, and a community development center at Song Nam.
BUSAN: Needs money to offset anticipated deficits in operating costs over the next three years. It would also like a loan to construct a shopping center in Taegu; the loan would be repaid out of income in the next five years.
The Korean presentations clearly indicated that no central structure as yet functions for the Church in Korea, and this raised questions. A deputy from Korea pointed out that the country had had three bishops for but a year and that two of them had been out of the country nearly all of that time—and that, anyway, this was a matter to be decided and worked out in Korea. The exchanges, in one sense, made apparent a major Anglican tension between diocesan authority/self-determination and the clear need for more centralized, coordinated planning.

BURMA
Entry regulations may be relaxing to the point that Asian Anglican theologians can go to Burma for up to two weeks to conduct crash courses for clergy. The Province asks that travel money be available in Singapore if and when such arrangements can be made.
John Dixon, representing the Church of England, had stopped briefly in Burma en route to Singapore. He reported the desperate shortage of Christian literature in all four dioceses. He visited a Burmese congregation of over 1,000 persons that had not a single Prayer Book or Hymnal. Needed also are Bibles in Chinese. Books can be sent to Burma in small packages of three or four books at a time.

Fat cats came next. At least, that's how it felt to hear briefly, on the heels of the CCEA presentations, about the Church in the U.S.A. and the other Partners. Another contrast was pointed out by the Partner from the Nippon SeiKoKai when he described Japan as: "one race, one nation, one culture, one language."
The Rev. Harry Daniels of Singapore, speaking for the Christian Conference of Asia (CCA), helped bring us back to Third World realities when he cited the CCA priorities: hunger, human rights, and living theology.

Bill of Particulars		\$US		
	1975	1976	1977	
Support of CCEA coordinator	7,000	7,000	7,000	
Theological Education Consultation	8,000	—	—	
Bursary for five theology students at House of Epiphany, Kuching	4,500	4,500	4,500	
Theological educator in Asian Studies for Kuching (and possibly Sabah)	4,000	4,000	4,000	
Sabah—Traveling of educator re: training of lay readers	1,300	1,300	—	
Sabah—training of lay readers	6,000	6,000	—	
Sabah—Interior Mission—purchase of Land Rover	10,000	—	—	
Kuching and Sabah—Christian education material	7,000	7,000	7,000	
Busan—operating deficit of new diocese	11,000	—	—	
Philippine Independent Church—Christian education and stewardship	15,000	15,000	15,000	
Consultation and preparation of Chinese Prayer Book	2,500	—	—	
West Malaysia—theological bursaries	7,000	—	—	
	\$83,300	44,800	37,500	

The last presentation was given by Dean "Kelly" Clark of St. Andrew's Seminary, Manila: The Report on Anglican Theological Education in East Asia. A comprehensive survey of available resources, and common and uncommon problems, this report keeps asking, in one way or another, "What is theological education for today?" The final section made specific suggestions for a variety of partnerships in theological education.

The Consultation divided into groups to discuss the issues which had emerged. The groups then re- A substantial amount of those reports is reflected in the Agreed Statement unanimously approved at the end of the meeting.

Australia, Canada, Church of England, Japan, New Zealand, and the U.S.A. met. We'd now heard all the presentations. The needs of the 12 dioceses and the Philippine Independent Church—just for the balance of 1975—totaled about US\$500,000, plus over a dozen personnel requests. We got down to the task.

The Church in Australia, in an extraordinary act of conviction, had pre-determined that it could give US\$15,000 to its East Asian partners, no strings attached. The rest of us could only bespeak estimated amounts we hoped would be approved by our assorted Church Boards and Councils back home. The Church in the U.S.A., from its 1975 Partners in Mission Fund, proffered \$20,000. The Church of England missionary societies, represented here by USPG, hoped for US\$14,000; Canada, US\$30,000; New Zealand, US\$6,000; Japan, US\$10,000. A total of US\$95,000, presuming the O.K.'s back home.

Faced with that smorgasbord of projects, the Overseas Partners now had to select one plateful over which they could say Grace. I began really to understand that phrase, "shopping list mentality."

Should Partner A buy the Land Rover and Partner B support lay training in Sabah? We all liked—liked a lot—the Sabah projects and the way they'd been worked through with the whole diocese.

Or did we look for a project with a price tag in the neighborhood of what we thought/hoped we could support? And how control the insidious influence on our opinions of what would be easiest to sell back home?

Then came the idea of a Partners pool—to pool the funds available

from all of us. In this way all the Partners would have a share in the total work in East Asia. We appointed ourselves a "volunteer," John Cottrell of New Zealand, to be coordinator and central communicator. Later, when we had the final priority lists, we picked our package.

The Overseas Partners also felt strongly that two particular priorities had surfaced which we wanted to support although they were not on anyone's list. First was the need for a coordinator for CCEA. Second was a further meeting on theological education so a superb report would not be wasted. A further opportunity was needed, we felt; for those Asians directly involved in this subject to meet, make some decisions together, and take some action.

In other rooms, the four sub-regions were meeting, reviewing local needs against the issues facing the Church in Asia. And struggling to cut their requests down to a more realistic list.

When these East Asians wrote that Hong Kong Statement, they did so with the knowledge—the certainty—that it would eliminate many other hopes and needs. And this, actually, is how they finally

resolved the struggle about priorities—to test each project against the Statement.

Even that wasn't easy. But it did make the next meeting of the Overseas Partners much easier. Working with our Partners pool we were able to agree on a list of particulars.

The unallocated balance is, we believe, wise because it provides a means of meeting emergencies as they arise. Priorities for 1976 and 1977 will become matters for the CCEA coordinator and the Overseas Partners coordinator to discuss. Their recommendations will then be shared with all Partners.

The full meaning of partnership was not overlooked. Recommendations that the CCEA give to others—money, even if token, and personnel and spiritual gifts—were accepted. This in fact is already happening, particularly in terms of shared personnel. The CCEA also accepted the recommendation that it should share in the support of its coordinator; members enthusiastically elected the Rev. Porfirio Dela Cruz from the Philippine Independent Church (since consecrated a bishop) to this job.

CCEA members also asked the

Overseas Partners to make requests of CCEA so that they might have opportunities to give as well as to receive. A new picture of its resources had been shown to the CCEA as well as to its Partners. Some areas clearly could do more sharing than they had been, and they were eager to do so.

The Consultation closed with the Agreed Statement—three long pages of it. I cannot judge objectively how interesting it would be to others, but for me, each word rang with meaning and memories.

But how do these meetings and statements differ from the masses of other meetings and pronouncements that fill our days and our desks? How does a Consultation "overcome the weaknesses of the MRI Directory system"? I think it needs four components: specificity, realism, give and take, and agreement. Diagnose together, set priorities to close the gulf between needs and offerings, encourage participation, and consider the Agreed Statements as gutsy partnership contracts. The contracts cite dollars and make sense. Now all we need to do is live up to them.

—Jeannie Willis



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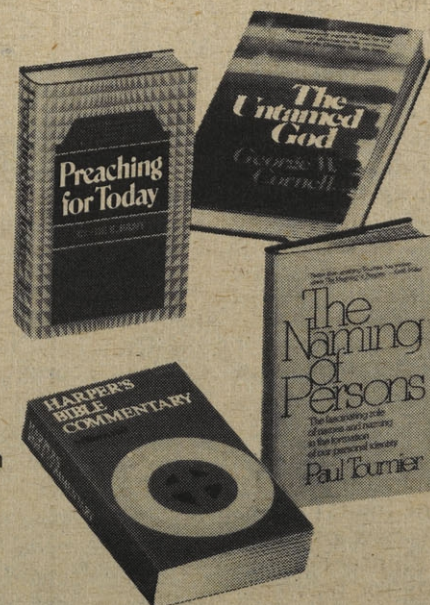
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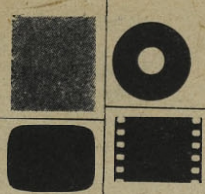
Other Consultations

Partners in Mission Consultations have now been held in Japan where the Nippon Sei-Ko Kai is making specific plans for renewal; in Central Africa where a new coordinator is helping to develop internal partnership; in Tanzania where high-church, low-church tensions are being worked through; in Uganda where the Church has been dependent on one Church of England missionary society; in Canada where Partners visited different parts of the Church to study mission; and in the West Indies where a new provincial secretary is trying to coordinate these disparate dioceses.

The Consultation for the Church in the United States is now scheduled for February, 1977. A planning committee of the elected Executive Council has begun its work.

As this goes to press, the Consultation in West Africa may be meeting—depending on whether the Partners can get into Lagos in the aftermath of the so-far bloodless coup in Nigeria.

—J.W.



Nashville: Neither mindless nor cheap

Robert Altman's new film, *Nashville*, provocatively and entertainingly questions what one believes in and how.

The object of belief in this film is the American dream—more specifically, the particular version represented in Country and Western music and its galaxy of stars and personages.

Our popular entertainment arts are often focuses for our hopes and dreams, particularly in the face of adversity. And *Nashville*, as the center of the C&W music scene, is a kind of successor to Hollywood as a dream capital.

The Hollywood dream rode the crest of the economic heartbreak of the Depression years—in the midst of our own woes we could still see people “make it big” and live lavishly, and thus vicariously so could we.

The *Nashville* dream rides the crest of the heartbreak of the American soul. In the midst of our own uncertainties and frustrations with the American dream, we really want America to be peopled with good, basic down-home folk who live simple, uncluttered lives and are nurtured and nourished by their simple faith—who live the “American” way.

Nashville folk represent that dream, and *Nashville* portrays

those people.

Nashville is a loving and masterful work, presented mainly through its many characters. The presence of Henry Gibson as Haven Hamilton, a kind of self-made C&W institution, touches the entire film. Other characters include a superb Lily Tomlin in a straight role as a white, middle-class housewife who sings with a black gospel group and Ronee Blakley as a C&W sweetheart on the verge of emotional and physical collapse from following her dream too far.

The characterizations are impressively strong, especially since this kind of film could easily have degenerated into caricature—a bit of juicy gossip here, some innuendo there, a lurid look at the stars’ backstage life, *Nashville* laid open or ridiculed as in the films and books “exposing” the old Hollywood. *Nashville* avoids that kind of voyeurism.

The movie is neither a paean of mindless praise nor a vehicle for cheap shots. Robert Altman clearly cares for the scene and people, and the fine hand which produced *M*A*S*H* and *McCabe and Mrs. Miller* shows here with strength and integrity. If I were Robert Altman, I’d be happy to be remembered for this film.



COUNTRY STAR Ronee Blakley, left, returns to stage in R-rated *Nashville*.

The film’s key insight is *Nashville* folk (at least those in the story) really believe their own fantasy. If there is hypocrisy, it is not easy hypocrisy: these people believe and work at their own dream, and their day-to-day lives attempt to mirror, if only imperfectly, their articulated ideals.

This, and the close connection between the dream and the Christian faith, is conveyed with simple effectiveness in a scene which states clearly that on Sunday virtually everyone in *Nashville*—except the “outsiders”—is in church.

People in *Nashville* believe they are different from the rest of the country, that their down-home honesty and hominy grits make a difference, that the problems which touch other people “can’t happen here” because “this is the real America.”

In the film’s climax, after an assassination attempt at a political rally, the M.C. in his outrage expresses the belief of his fellows: “This isn’t Dallas; it’s *Nashville*. They can’t do this to us here in *Nashville*!”

The problem is they *can*. Life has no oases or enchanted places where the problems of human nature and original sin don’t apply—

no matter how much we wish this were so.

Yet the underlying enigma remains. Alongside all the people’s warts and failings, *Nashville* presents flashes of tantalizing support for belief in the dream. Beneath the flaws, *Nashvillers* are presented as a much less hypocritical and vacuous group than the various outsiders who would make use of them. The simple faith of “We must be doing something right to last 200 years” strikes a chord.

The enigma is epitomized at film’s end when a young aspiring singer leaps into the chaos following the assassination attempt and leads the crowd in a calming sing-along. She represents the dream that a young hopeful can get the big break if she hangs on long enough. But the refrain, sung over and over again with the crowd, is: “You might say that I’m not free, but it don’t worry me.”

The question for the viewer is one of faith: Is that a voice of triumph and victory over the worst life can do—a shout of ultimate, naked faith? Or is it the ultimate foolishness of a mindless belief that refuses to let go of its illusions?

—Leonard Freeman

Stewardship: A conference plus some tried and true tips

One hundred twelve laypersons and clergy—mostly from the eight southwestern Episcopal Dioceses of Arizona, Rio Grande, Utah, Los Angeles, San Diego, Nevada, San Joaquin, and Northern California

—learned some new techniques for improving parish stewardship during a June 25-27 workshop at the Franciscan Renewal Center in Scottsdale, Ariz. The conference was one in a series being held

throughout the Church this year under sponsorship of the Church’s development/stewardship office and at the invitation of the provinces.

Three successful local stewardship programs were presented in lecture form and also discussed during small group sessions. The Rev. James Sanders of Selma, Ala., presented the stewardship education program developed in the Diocese of Alabama and since adapted for use in several other areas. Canon Ebert Hobbs of Cleveland, Ohio, presented his Covenant Plan, published by Seabury Press and used for several years in the Diocese of Ohio. The Rev. George Regas, rector of All Saints’ Church, Pasadena, Calif., told of stewardship techniques that have been successful in his parish.

The Rev. Robert Cooper, professor of ethics and moral theology at Nashotah House, gave the opening address on the biblical basis for stewardship. Bishop Joseph M. Harte of Arizona welcomed workshop members and said stewardship and evangelism “are simply ways of saying what Jesus has done for us.” Bishop Victor Rivera of San Joaquin was a workshop participant and celebrant at the closing Eucharist.

Oscar C. Carr, Jr., executive for development/stewardship at the Episcopal Church Center, said the workshop series is one way his office is responding to General Convention’s desire to more fully de-

velop the Episcopal Church’s financial resources. Similar workshops have been held in Dallas, Texas; Albany, N.Y.; Portland, Ore.; and Laramie, Wyo.

“We are anxious to sponsor such workshops in every province from which we receive an invitation,” said Mr. Carr. “Giving takes place at the local level; it is the people who are working at the local level on stewardship we want to serve through these workshops.”

The Arizona workshop was financed by an Episcopal Church Foundation grant to the development/stewardship program. Frederick L. Redpath, Foundation executive vice-president, attended, as did Matthew Costigan, the Church’s treasurer, and the Rev. Don Griswold, the Episcopal Church Center staff member who works with the Dioceses of Arizona and San Diego.

The Rev. William B. Gray, Rolando Thorne, and Ida Anastasia, members of a stewardship team from Trinity Parish in New York City, attended the conference. Mr. Regas will be working with the Trinity group on a modification of the conference stewardship techniques for use in urban situations.

One suggestion from those attending the workshop was more attention should be given to developing stewardship materials and programs oriented toward small, non-urban congregations. Mr. Carr said his office intends to follow up on the suggestion.

—Richard J. Anderson

Regas views giving

What George Regas has to say about stewardship is sometimes shocking. Even more shocking is the fact he can back his ideas with eight years of experience as rector of one of the largest Episcopal parishes in the U.S.A. Mr. Regas shared his ideas with conference participants, as he had previously at an April Province II meeting in Albany, N.Y. Among the points he makes are:

- no new adult church members should be accepted by letter of transfer or through Christian initiation unless they are willing to make a financial pledge;
- in voting for vestry members, the congregation should be aware of how much those members pledge—token givers on the vestry can be counter-productive and demoralizing; and
- a minimum acceptable parish pledge set by the vestry might be a good idea—he’s trying for a \$5 weekly minimum at All Saints’.

The most shocking thing about George Regas is his ideas have achieved results. All Saints’ parish income has jumped from \$200,000 to \$525,000 in just a few years. The parish maintains an effective, year-round stewardship



organization to carry out a bi-annual Every Member Canvass. “None of our income is from endowment,” Mr. Regas says.

“In the new Church that is emerging, it is irresponsible to take in members who refuse to pledge. We can’t do much about the dead wood we’ve inherited—we have to deal with these people pastorally—but we can set standards of membership, and such standards should include a standard of giving.”

Some who attended the stewardship conferences agreed with the Pasadena priest. Others wished he had sugar-coated the pill. —R.J.A.

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Visitors to the Center are welcome at any time. Groups planning to attend should notify the Office of Administration in advance so that plans can be made to meet their special interest and needs.

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		Youth Magazine	Ms. Elizabeth L. Crawford

Prepared by the Office of Communication, 815 Second Avenue, New York, N.Y. 10011

EXCHANGE

The EXCHANGE section of The Episcopalian includes the former "Have and Have Not" column in addition to an exchange of ideas, problems, and solutions.

The Episcopalian invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103

HOUSE CHURCH PEN PALS?

St. Michael's in Louisville, Ky., which has no church building, recently voted to divide the entire congregation into six small house church groups of 15 to 20 people, meeting in homes three out of four Sunday mornings for worship and discussion. On the fourth Sunday all groups convene in one place for worship and fellowship. The congregation is giving this a six months' trial and would like to correspond with any in the Episcopal Church or other denominations who have active house churches in order to share experiences. Please write to: The Rev. Alfred R. Shands, III, 334 E. Broadway, Louisville, Ky. 40202.

NEED PRO/CON LITERATURE AND DISPLAY BOOTH IDEAS

We need tested ideas for setting up an inexpensive pro/con women's ordination booth at diocesan convention and/or "leftover" materials on the subject for distribution November 21. Please send to: Ann Knight, Box 6428, Coralville, Iowa 52241.

RELIGIOUS COMMUNITIES' INFORMATION BOOKLET

A directory and information booklet, "Anglican Religious Communities in the United States and Canada," will be published this fall by the Advisory Council of the Conference on the Religious Life. The last such publication was in 1965.

Financed by contributions from the communities and individuals, the directory will be sent to all parishes, diocesan offices, and church publications. Individual copies can be purchased after publication by writing to: Brother Andrew, The Society of St. Paul, P.O. Box 1000, Sandy, Ore. 97055.

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HISTORY BUFFS: ST. MARY'S CHURCH MANHATTANVILLE

With a history of its parish and community being prepared, St. Mary's Manhattanville, a church on New York City's Upper West Side, requests letters, journals, clippings, prints, and photographs relating either to the church or community.

The parish was founded in 1823 in a community which remained a village well into the 20th century but which is now part of the inner city. The Manhattanville area is roughly defined as extending from the present West 125th Street to about West 155th and from the Hudson River to St. Nicholas Avenue.

Anyone having related material is asked to notify the Rev. Neale A. Secor or to send the material directly to him at St. Mary's Church Manhattanville, 521 W. 126th St., New York, N.Y. 10027. Phone: (212) 864-4013. All material will be handled with great care and returned to the sender.

CHILDREN IN CHURCH

If you are nervous about children's presence at worship services, remember worship and Christian education are equally important to children's and adults' growth in the knowledge and love of God. We promise, during the baptismal service, to foster the development and growth of every baptized person.

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1. Trade them for someone else's once in a while. They'll be quieter with a "Sunday foster parent." Or seem so!
 2. Let them stand up and stretch. A little moving during a hymn helps.
 3. Help them follow along in the prayers and hymns—they will soon recognize "God," "love," and "Jesus."
 4. Bring a pencil and pad or crayons—or the favorite blanket or doll. They can be comfortable.
 5. Talk with them about why they are in church. We may all grow in our understanding of why we are there as we help our children understand why worship is as important as education.
 6. Relax! The noises (most, at least) are not so loud to anyone else.
 7. As a last resort, take them out for a quick walk or a drink of water or to the rest room, or the very young may even stay in the nursery during worship services.

—From *Messenger*,
Diocese of Central New York

NEED ADDRESSOGRAPH STENCILS?

Two thousand 2" x 4½" Elliott Business machine stencils for Addressograph machines are available for \$90 from the Tappan Library, P.O. Box 76, Tappan, N.Y. 10983.

DUPLICATE PERIODICALS AVAILABLE

Duplicates of back issues of: *The General Convention Journal*, *The Spirit of Missions*, *The Churchman*, *The Living Church*, *The Southern Churchman*, and *The Alaska Churchman* are available from the Archives and Historical Collections of the Episcopal Church, P.O. Box 2247, Austin, Texas 78767. A \$.50 charge per volume (or year) is made for handling plus shipping costs. Lists of duplicates are available but are too extensive to include in this notice.

V. Nelle Bellamy
Archivist

TRY THIS ONE

A North Carolina parish has developed a *Seder for Young People* which has been used in various forms many times and is offered to any of *The Episcopalian's* readers who will send a stamped, self-addressed envelope. Additional copies are 10¢ each. Write to: The Rev. Thomas Rightmyer, 518 Mountain Rd., Ashboro, N.C. 27203.

Excerpt from a diocesan bishop's schedule: 12:00 noon—Meeting with clerical members of Standing Committee (out to lunch).

Debate on women Continued from page 8

people. The ACU's board of directors recently heard a report from legal counsel outlining the options for conservative churchpeople if women's ordination is approved.

The ACU holds that the diocesan court-recommended admonitions for Father Wendt and Mr. Beebe are canonically improper, claiming that sentences of admonition are not authorized by canon law but are a pastoral activity inherent in the bishop's office. According to the Rev. Francis W. Read of the ACU's legal committee, the sentences should have called for deposition or suspension. He also called the Board of Inquiry's action a "cop-out."

The ACU is circulating a resolu-

tion which asks the Episcopal Church to urge Anglican, Roman Catholic, Old Catholic, and Orthodox leaders to convene a worldwide ecumenical council to resolve the question of women in the priesthood.

The Coalition for the Apostolic Ministry (CAM), another group which opposes women's ordination, has named the Rev. James C. Wattley to be full-time executive secretary. Bishop Stanley Atkins of Eau Claire and Bishop Charles Gaskell of Milwaukee are CAM's honorary vice-chairmen. Bishop Atkins is also president of the provincial (regional) court which will hear Mr. Beebe's appeal.

—Janette Pierce

Education Guide

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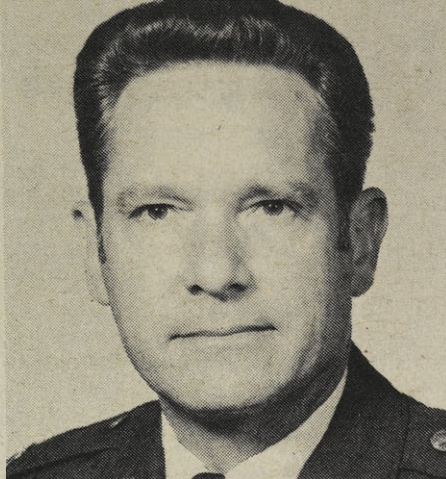
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Snapshots



NONPARTISAN CHAPLAIN: The Rev. Laman Bruner, 57, is an Episcopalian who was hired by a Roman Catholic Democrat, continued on by a Presbyterian Republican, and reappointed by a Jewish Democrat to be chaplain of the New York State Assembly. Mr. Bruner, rector of St. Peter's Episcopal Church, Albany, N.Y., came to his parish in 1952 when Thomas E. Dewey was governor and a St. Peter's vestry member. The next governor, Averill Harriman, was also a vestryman.—Russ Pulliam, Associated Press.



AIR FORCE PRIEST Col. William A. Komstedt is the only ordained Episcopal priest serving in the Air Force outside the chaplain corps. He is a member of the Order of St. Luke, a non-monastic group of clergy, physicians, nurses, and lay people who pledge themselves to a daily discipline of prayer for the sick. Colonel Komstedt takes his vocational example from St. Paul, who was a "tent-maker and a missionary simultaneously." In the Air Force he has worked in communications, navigation-electronic warfare, avionics maintenance, and research and development. He is currently Deputy Chief of Staff/Operations for the Air Force in Oklahoma City.



FAMILY RESEARCHER Bette Graham, parishioner of Church of the Redeemer, Houston, Texas, received the Vera Gang Scott Scholarship award to initiate and research, through the Institute of Religion at the Texas Medical Center, a ministry to families of children with terminal diseases. "My main concern is the acceptance of death as a natural process of life," Mrs. Graham, who holds theology and religious education degrees, says. She plans to use the arts—story telling, drawing, painting, acting out—as tools in her research.—*The Texas Churchman*

In Person

Marion Hood, special assistant on clergy deployment to Bishop Lyman C. Ogilby of Pennsylvania, retired in June. . . Bishop Ivor Curtis of Olympia plans to retire December 31 and has called for an election this fall of a coadjutor. . . The Rev. Edwin H. Cromey will become the first headmaster for St. John Baptist Boarding and Day School, Mendham, N.J. . . APSO honored Woodrow Carter, the Episcopal Church's social welfare officer, for his work with the Appalachian organization. . .

On July 25 the Diocese of South Dakota celebrated the fifth anniversary of Bishop Walter Jones' consecration. . . Robert G. Wall of California is the new associate executive secretary of the National Association of Episcopal Schools. . . Bishop Dean T. Stevenson of Central Pennsylvania has been elected a corporate trustee for life at Lehigh University, Bethlehem, Pa. . . Bishop Lyman C. Ogilby of Pennsylvania was one of the three Hamilton College (Clinton, N.Y.) alumni elected trustees of the college. . .

The Rev. Sherrill Scales, Jr., succeeds the late Rev. Howard G. Clark as executive vice president and secretary of the Episcopal Church Building Fund. . . Retired Bishop James W. F. Carman of Oregon recently instituted the Rev. Canon Harry L. Newton, 77, to be honorary rector of St. Stephen's Church, Portland. . . The Rev. Charles Carroll, Colorado Springs, Colo., is a trustee of the newly formed National Legal Center for Bioethics in Washington, D.C. . .

Bishop James Montgomery of Chicago installed seven honorary canons at St. James' Cathedral: J. Ralph Deppen, William O. Hanner, Charles U. Harris, James G. Parker, John H. Scambler, Samuel W. Vose, and Clyde D. Wilson. . . The Rev. Louis Weil of the Nashotah House faculty will address the October Congress on Liturgy sponsored by the Roman Catholic Archdiocese of Baltimore. . .

Dr. Bruno Bettelheim of the University of Chicago conducted an in-service workshop at St. Jude's Ranch for Children, Boulder City, Nev. . . Dr. Donald W. Shriver, Jr., a Presbyterian U.S.

(Southern) clergyman, is the new president of Union Theological Seminary in New York City. He succeeds Bishop J. Brooke Mosley who resigned in 1974. . . The Dean of Philippine Independent Church Affairs for the Presiding Bishop, the Very Rev. Wayland S. Mandell, 62, died June 16 in Manila. . .

The Business and Professional Women's Club of Denver, Colo., honored Dr. Helen L. Peterson, assistant to the commissioner of the Bureau of Indian Affairs, as "woman of the year." . . The Rev. Austin R. Cooper, rector of St. Andrew's, Cleveland, Ohio, is the new president of that city's chapter of the National Association for the Advancement of Colored People. . . The Rev. Thomas Lee Hayes is the new chairman of the Episcopal Peace Fellowship and Ann McElroy is the new vice-chairman. . . Dr. Cynthia C. Wedel and the Rev. Carol Anderson were lecture series speakers at Seabury-Western Theological Seminary, Evanston, Ill. The series was entitled "Ministry in a Contemporary Perspective." . .

Kurt Waldheim, secretary-general of the United Nations, and Bishop David Cochran of Alaska spoke at June commencement and baccalaureate services at Hamilton College, Clinton, N.Y. . . Sarah T. Dickson Lutge, New York City, educator and active churchwoman, died recently after a lengthy illness. . . The Rev. Dr. C. FitzSimons Allison, professor of Church History at Virginia Theological Seminary, became the 11th rector of Grace Church, New York City, on September 1. . .

Beverly Roberts Gaventa, assistant professor of New Testament at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary, is the first woman to hold a full-time professorial position on that faculty. . . The Rt. Rev. Michael H. Eldon, Lord Bishop of Nassau and the Bahamas, was honored guest celebrant at the 100th anniversary service of St. Augustine's Parish, Brooklyn, N.Y. . . District Court Judge Gerald B. Tjoflat is a new member of the Jacksonville Episcopal High School's Board of Trustees. . .

Archdeacon J. Ralph Deppen of the

Diocese of Chicago will resign January 1 to become vicar of St. Mary the Virgin, Woburn, Bedford, England. . . Sister Hildegard of the Community of St. Mary, Milwaukee, and an authority on plainsong, died in May. . . Arthur L. Sargent, former member of the diocesan staff, Dallas, Texas, is the new director of Dallas County's Comprehensive Alcoholism Services Delivery System. . . Bishop Paul Moore, Jr., of New York married Brenda Hughes Eagle in a May wedding in the garden of the Cathedral of St. John the Divine, New York City. . . The Rev. Dr. David R. Hunter, former deputy general secretary of the National Council of Churches, joined the staff of the Council on Religion and International Affairs with special responsibilities for educational program planning. . .

The Bishop's Common, a new \$1.3 million student center at the University of the South, Seawee, Tenn., is named in honor of Bishop Frank A. Juhan, fourth Bishop of Florida and a Seawee alumnus. . . Christopher M. Brookfield became dean of church schools in the Diocese of Virginia July 1, succeeding John P. Williams. . . A Diocese of Los Angeles luncheon honored Dr. George Gibbs on his retirement as diocesan treasurer. . . Dr. Sallie TeSelle's appointment as dean of Vanderbilt University Divinity School marks the first time a woman will lead an American theological seminary. . .

The Rev. Edward H. Kryder, Williamsburg, N.Y.; the Rev. Dudley A. Boogher, Ivy, Va.; Roberta C. McBride, Alexandria, Va.; the Rev. Alexander DuBose Juhan, Ponte Vedra Beach, Fla.; and the Rev. E. Felix Kroman all received honorary degrees from Virginia Theological Seminary this spring. . . At Seabury-Western Theological Seminary, Evanston, Ill., the Rev. Julian L. Casserley, Evanston; Dean H. Douglas Fountain of St. Mark's Cathedral, Minneapolis, Minn.; the Rev. Donald G. Smith, retired; Dean John S. Ruef of Nashotah House; and the Rev. Raymond H. Clark, Sheridan, Wyo., were all honored during commencement exercises.

the MUSIC BOX

by Ralph Pitman

Music is an essential part of our tradition and a fundamental human expression. It can be instructional, inspirational, therapeutic—in other words, pastoral—as well as aesthetic. It is a valuable resource for nurturing the Body of Christ and His ministry in the world. From top-40 to Bach, music's rich gift is ours, and ours is the sacred responsibility to care for the gift and share the bounty.

This is a column for people who care about the music in their parishes. Doing it well, having problems, or just getting by, we all have ideas, experiences, and resources that somebody else could put to use. As a songwriter and performer I share in the life of parishes around the country, and I hurt to see a problem in Topeka, the answer in Columbus, and no real vehicle to hook up the needs and resources. "Everybody loves somebody sometime," and everybody has somebody's answer sometime. With our readers' help, this column can be that kind of exchange.

My job will be to play short-stop, to collate questions and answers, seek out and report on new resources, and make observations which might be helpful. Your job is to let me know your opinions and discoveries, what you are doing with music, what's right and what's wrong. Somewhere in our Church we'll find the information you need. We are a gifted family with a lot to share.

The Music Commission's second supplement to the hymnal is due in September. Following in the steps of the much larger first supplement, this hymn booklet will have new tunes by contemporary composers and some familiar ones from other traditions. Also this fall we'll have a booklet with four or five new settings for Rite II, including those by Malcolm Williamson, Alistair Cassels-Brown, and Robert Powell.

These two collections are part of the Music Commission's open-ended search for new music. To help the Commission, send new service music to the Rev. Norman Mealy, 2451 Ridge Rd., Berkeley, Calif. 94709, and hymns to Ray Glover, St. Paul's Church, 815 E. Grace St., Richmond Va. 23219.

New music is only as good as the energy put into learning it, so try it and let us know how it goes.

And from the Ecumenical Women's Centers in Chicago, *Because We Are One People: Songs for Worship*. This collection of 67 old and new hymns is an attempt to rid the old favorites of sexist language. The preface reads: "We wanted to eliminate exclusively male images of God, exclusively female images of the Church and nature, and the use of generic man, mankind, etc." In general the alterations are smooth and poetic, making the booklet worth the \$1.50 plus \$.30 postage (Ecumenical Women's Centers, 1653 W. School St., Chicago, Ill. 60657).

But how about artistic integrity? If we don't like the imagery in a painting, are we free to take a palette knife and make revisions? Or is hymnody a different sort of art form? Rather than edit Phillips Brooks and Samuel Johnson, who spoke to their times, wouldn't we do better to work on the quality

of the artistic expression of our own time? *Because We Are One People* does include a few new tunes that escape the editor's pen, but the method raises some interesting questions.

What do you think?

Help us begin a conversation about music by writing to The Music Box, c/o The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

—Ralph Pitman, Jr.

Ralph Pitman, Jr., songwriter and performer, is a priest in the Diocese of Pennsylvania and president of PS MUSIC, a ministry to encourage composition and use of new religious music through workshops, concerts, publishing, and recording.



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THE Episcopalian

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dost thou rule the earth;
thy dwellers upon earth; Mo
heartily we beseech thee with
thy favour to behold our
and all of us, with the grace of thy Holy Spirit,
Endue us, that we may always incline to
heavenly things, and walk in thy way.*

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